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THE

ANCIENT LITURGY

OF THE

Church of Jeruſalem,

BEING THE

LITURGY of St. *JAMES*,

Freed from all latter ADDITIONS and INTERPOLATIONS of whatever kind, and ſo reſtored to it's ORIGINAL PURITY:

By comparing it with the Account given of that LITURGY by

St. *Cyril* in his fifth MYSTAGOGICAL CATECHISM,

And with the CLEMENTINE LITURGY, *&c.*

Containing in ſo many different Columns,

I. The Liturgy of St. *James* as we have it at preſent, the Interpolations being only printed in a ſmaller Character.

II. The ſame Liturgy without theſe Interpolations, or the ancient Liturgy of the Church of *Jeruſalem.*

III. St. *Cyril*'s Account of that Liturgy in his Vth Myſtagogical Catechiſm.

IV. The *Clementine* Liturgy.

V. So much of the correſponding Parts of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil* as may ſerve for illuſtrating and confirming it.

WITH AN

Engliſh TRANSLATION and NOTES,

AS ALSO

An APPENDIX, containing ſome other ANCIENT PRAYERS,

Of all which an Account is given in the PREFACE.

Δύναμιν λαβοῦσα πυριακὴν ἡ ψυχὴ μιμεῖσθαι εἶναι θεὸς, — ἀεὶ — εὐχαριστοῦσα ἐπὶ πᾶσι τῷ Θεῷ, — διὰ προσφορᾶς ἁγίας, διὰ εὐχῆς μακαρίας, αἰνοῦσα, ὑμνοῦσα, εὐλογοῦσα, ψάλλουσα, ἃ διορίζεσθαι πρὸς τῷ Θεῷ κατ' ἐδίνα καιρὸν ἡ τοιάδε ψυχή. Clem. Alex. Strom. vi. p. 797.

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MVSEVM
BRITAN
NICVM

THE PREFACE.

THE Liturgy of St. *James* is unqueſtionably one of the moſt ancient and valuable now any where extant in the Chriſtian Church. That it is the ſame that was uſed in the Church of *Jeruſalem* about the Time of the firſt Council of *Nice*, will appear to any who will candidly compare it with St. *Cyril*'s Vth Myſtagogical Catechiſm; and we have no reaſon to doubt that it was ſo much earlier. It is indeed, as we now have it, very much corrupted (as all the other ancient Liturgies are, the *Clementine* only excepted) by the Additions that were introduced into the Worſhip of the Church in After-times: Concerning which ſee Dr. *Hickes*'s Chriſtian Prieſthood, from p. 141, to p. 146. Ed. 3d.

But then upon examining it more attentively, it appeared to me that all theſe Additions and Interpolations, of whatever kind, might eaſily be diſtinguiſhed, and ſeparated from it, and this excellent Liturgy of the Church of *Jeruſalem* thereby reſtored to it's original Purity. And this induced me to beſtow ſome Pains in attempting it; preſuming that it would not be unacceptable to ſuch as have a juſt Regard for Antiquity; and might prove uſeful.

That all that Part, both of this and the other ancient Liturgies, which precedes the Anaphora, is a latter Addition to the Service of the Church, appears from the Account given thereof by *Juſtin Martyr* in his firſt Apology, from the *Clementine* Liturgy, and from the 19th Canon of the Council of *Laodicea*: By comparing of which, with other ancient Authorities, we plainly find that the Service of the Church began with reading of the Scriptures, intermixed with Pſalmody[a]: After which followed the Sermon. Then the ἀκροώμενοι and ἄπιστοι, the *Hearers* and *Unbelievers* being diſmiſſed, there followed in Order, the Bidding-Prayer of the Deacon, and the Collect of the Biſhop, firſt for the

[a] See Can. 17. Con. *Laod.* *Bingh. Orig. Eccleſiaſt.* l. xiv. cap. 1, 2, 3.

Catechumens: Then after they were diſmiſſed, for the Energumens: And after they were diſmiſſed, for the Competentes, or Candidates for Baptiſm: And laſtly after diſmiſſing them likewiſe, [b] for the Penitents. Then all theſe being diſmiſſed, the Miſſa Fidelium, or *Service of the Faithful*, began with the Εὐχὴ διὰ σιωπῆς, the *ſilent* or mental *Prayer*, which is the *firſt* of the three Prayers mentioned in the *Laodicean* Canon, the *ſecond* and *third* are ſaid to be διὰ προσφωνήσεως; of theſe two, the firſt is certainly the προσφώνησις ὑπὲρ τῶν πιςῶν, [c] the *Bidding-Prayer for the Faithful*; the other (according to Mr. *Bingham)* is the following ἐπίκλησις [d] or Collect of the Biſhop *: And theſe are the Εὐχαὶ κοιναὶ ὑπὲρ ἑαυτῶν—καὶ ἄλλων πανταχοῦ πάντων, the *common Prayers for our ſelves—and for all others every where*, in St. *Juſtin*. Then after the Prieſts waſhing their Hands, and the Kiſs of Peace, and the Μήτις κατά τινος, *Let none have ought againſt any one*; the Deacons brought the Δῶρα the *Gifts* of the People to the Biſhop, to be by him placed on the Altar; and he *having prayed ſecretly by himſelf, and likewiſe the Prieſts, and making the Sign of the Croſs, with his Hand, upon his Forehead*, ſays the Apoſtolical Conſtitutions, began the Anaphora, as p. 1, 2.

[b] The 19 Can. Con. *Laod.* makes no mention of the Energumens, or of the Competentes, but of the Catechumens and Penitents only.

[c] *Ap. Conſt.* l. viii. c. x.

[d] Ib. c. xi.

We have indeed moſt of the Petitions, at leaſt, of the firſt of the two above mentioned Prayers διὰ προσφωνήσεως ſcattered up and down in this preceding Part of the Liturgy of St. *James*, which I have collected and put in Order in the App. N. i. We have likewiſe there, what anſwers to that Bidding-Prayer in l. viii. c. 37. of the Apoſtolical Conſtitutions, which I have conjectured to be the ſecond of them, and which I have therefore inſerted in the App. N. ii. And three Forms of the Εὐχὴ διὰ σιωπῆς, or *ſilent Prayer*; the laſt of which, being the ſame with that in St. *Baſil*'s Liturgy [e],

[e] *Goar. Euch.* p. 164.

* But ſince προσφώνησις properly ſignifies calling upon the People to pray, or Bidding-Prayer by the Deacon, and is always ſo uſed in the Apoſtolical Conſtitutions, and that in Contradiſtinction to the ἐπίκλησις or Collect of the Biſhop; may not this ſecond of the two Prayers διὰ προσφωνήσεως be underſtood of ſuch a Bidding-Prayer as we have in Conſt. Apoſt. l. viii. c. 37. a Collect by the Biſhop being ſuppoſed to follow after each of theſe two Bidding-Prayers, as in the Conſtitutions, though they be not expreſly mentioned in the Canon? So Conſt. Apoſt. l. viii. c. 35. the προσφωνήσεις or Bidding-Prayers of the Deacon for the Catechumens, Energumens, Competentes, and Penitents are mentioned, without taking any Notice of the Collects by the Biſhop, which yet, as we are ſure from the very Places there referred to, followed after every one of them. But I ſubmit this Conjecture to the Judgment of the Reader.

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ſome few Variations excepted, I have alſo inſerted in the App. N. iii. with theſe Variations below it. And as I am very much inclin'd to ſuſpect that that Prayer which is entitled Εὐχὴ τῆς ἐναρξεως has been taken from the Prieſt's Prayer for the Competentes, to whom, as you will perceive, it very well agrees, only changing προσιδσάν σοι διὰ τδ Χριςδ σε τὴν ἐκκλησίαν σε, into τὰς δάλας σε τάτας τὰς προσιόντας τῷ ἁγίῳ σε φωτίσματι, and the Pronoun of the firſt Perſon into that of the third; ſo I have given it a Place in the App. N. iv. And becauſe the very laſt Prayer in this Liturgy, after the Anaphora, is plainly the Prieſt's Prayer for the Penitents [f], I have put it likewiſe in the App. N. v.

[f] See it as in *Goar's Euch.* p. 673. and as tranſlated from the Penitential of *Jo. Jejunator* in the App. to *Marſhall's* Penit. Diſc. N. v. p. 33.

But what I am concerned with at preſent is only the proper Anaphora, or Euchariſtical Service, *viz.* from the Surſum Corda, *Lift up your Hearts*, to the Ite in Pace, *Depart in Peace.* And the Method I have taken to free it from all latter Interpolations of what kind ſoever, and ſo to reſtore it to it's primitive Purity, is by comparing it with the *Clementine* Liturgy, which never having been uſed in any Church ſince it was inſerted into the Apoſtolical Conſtitutions, has none of thoſe Additions which were afterwards introduced into the other Liturgies, and therefore, as Dr. *Hickes* juſtly ſays, " is the Standard " and Teſt by which all the others are to be tried: and by com- " paring thoſe with this the Innovations and Additions in After- " times, be they good or bad, will appear." I have alſo compared it with that Account of the Liturgy of *Jeruſalem*, which St. *Cyril* gives in his Catech. Myſt. Vth. And that you may ſee all in one View, I have placed, in ſo many different Columns, 1ſt, the Liturgy of St. *James* as we have it at preſent, the latter Additions being only put in a ſmaller Character. 2dly, The ſame Liturgy without theſe Additions, and ſo reſtored to its ancient Purity. 3dly, St. *Cyril*'s Account of it. 4thly, The *Clementine* Liturgy. And, 5th, So much of the correſponding Parts of the Liturgies of St. *Mark*, St. *Chryſoſtom*, and St. *Baſil*, as I thought might ſerve for illuſtrating and confirming it. And ſince the *Syriac* Liturgy of St. *James*, publiſhed by *Renaudotius*, has plainly been taken from the *Greek* one,

and

and from the *Surſum Corda* to the Beginning of the Prayer of Interceſſion keeps pretty cloſe to it; I have likewiſe compared them together, and ſet down the Differences betwixt them in this Part, ſo far at leaſt as I reckon'd it could be of any Uſe to my Deſign, in the Notes below the firſt Column. As for what I have left out or altered in the ſecond Col. I have either given my Reaſons for ſo doing in the Notes, or reckoned that they would appear plain enough by comparing it with the third and fourth Columns, and with what Dr. *Hickes* has ſuggeſted in the Place above referred to. You will likewiſe obſerve that in this ſecond Col. I have incloſed ſome Words or Sentences in Hooks, where though I had ſome Suſpicion, more or leſs, of their not having been originally in it, yet not ſuch as I judged ſufficient for leaving them wholly out: I have ſometimes taken particular Notice of theſe in the Notes; and where I have not, it was becauſe I either thought it of too little Moment, or that my Reaſon might eaſily be conjectured.

I have ſaid above that the *Clementine* Liturgy, as never having been any where uſed, at leaſt ſince it was inſerted into the Apoſtolical Conſtitutions, is in conſequence free from all thoſe Additions of whatever kind that were afterwards introduced into the Worſhip of the Church: And it is ſo plain and ſimple, and withal ſo very decent, in it's Frame and Order, and ſo exactly agrees with the beſt and earlieſt Accounts we have of the holy Euchariſt, and of the Manner in which it was then celebrated (as has been fully ſhewn by the learned Mr. *Johnſon*, Mr. *Bingham*, and others) that we may well ſay of it with the excellent Dr. *Grabe*[z], Apoſtolica omnino videtur, certe Antiquiſſima eſt, *It ſeems to be really Apoſtolical, to be ſure it is of very great Antiquity.* Yet notwithſtanding of all this, as learned Men have obſerved how great Freedoms the Compiler of theſe Conſtitutions hath taken in other Inſtances *, with thoſe more ancient Materials out of which

[z] *Juſt. M.* Ap. 1. p. 127. Note 1.

* We have in my Opinion one very remarkable Inſtance of this in the Ὕμνος Ἑωθινὸς, the *Morning Hymn*, which he has inſerted l. vii. c. 47. under the Title of Προσευχὴ ἑωθινὴ, *Morning Prayer*. For beſides that the *Alex.* MS. in which it is preſerved, is in all probability as ancient at leaſt [a] as this Collector himſelf; it will, I think, appear to any that will impartially compare them, as I have ſet them down in oppoſite Columns, in the App. N. vi. [b] that the firſt is genuine and runs ſmoothly and naturally, and the ſecond induſtriouſly altered, and ſtrained to ſerve an Hypotheſis, I mean to make it the more conſiſtent with the *Arian* Scheme.

[a] See Dr. *Grabe*'s Proleg. to LXX. T. i. §. 1, 4, &c. and Dr. *Lee*'s to T. ii. Prop. 15, 16, 17. as to the one: And as to the other *Grabe*'s Spicil. Patr. Sec. 1. p. 283, &c.

[b] See alſo *Smyth*'s Account of the *Greek* Ch. App. p. 232——298.

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he hath collected them; ſo I muſt acknowledge that I think there is juſt Ground to ſuſpect that he hath uſed Freedom even with this Liturgy alſo, and hath [h] *foiſted in ſome Words and Phraſes, and altered others in it.* This Liberty he ſeems chiefly to have taken in that * long Hymn of Thankſgiving which is introductory to the Hiſtory of Inſtitution: For (to paſs by what may be ſuſpected as altered in favour of that Scheme which made him, as I have obſerved, tamper with the *Morning Hymn*) ſome of the Compellations he there gives to God ſeem to be too affected, and to have no Reliſh of true primitive Simplicity (not to mention the accumulating ſo many of them together) ſuch as ἀβασίλευτον καὶ ἀδέσποτον,—ἡ ἄναρχος γνῶσις, ἡ ἀΐδιος ὅρασις, ἡ ἀγέννητος ἀκοὴ, ἡ ἀδίδακτος σοφία, ὁ πρῶτος τῇ φύσει, καὶ νόμος τῷ εἶναι, καὶ κρεῖττων παντὸς ἀριθμοῦ, *without King and without Lord,—Knowledge without Beginning, eternal Sight, unbegotten Hearing, untaught Wiſdom, the firſt by Nature, and the Law of Being, and beyond all Number.* [Of this Kind alſo are theſe in the final Bleſſing, ὁ τόποις μὴ περιγραφόμενος, ὁ χρόνοις μὴ παλαιούμενος, ὁ αἰῶσι μὴ περατούμενος, ὁ γενέσει μὴ ὑποκείμενος, ὁ φυλακῆς μὴ δεόμενος, ὁ φθορᾶς ἀνώτερος, ὁ τροπῆς ἀνεπίδεκτος, ὁ φύσει ἀναλλοίωτος, *who art circumſcribed by no Place, who doſt not grow old with Time, who art not terminated by Ages, who art not ſubject to Generation, who ſtandeſt in need of no Guard, who art above Corruption, who art uncapable of Change, who by Nature art invariable.*] There are alſo ſome other Particulars in this long Thanſgiving which ſeem not a little ſuſpicious, ſuch as, ὁ —πρὸ πάντων ποιήσας τὰ χερουβὶμ—καὶ Ἀγγέλους· καὶ μετὰ ταῦτα πάντα ποιήσας —τὸν φαινόμενον τοῦτον κόσμον,—συ γὰρ εἶ ὁ τὸν οὐρανὸν—στήσας—ὁ πήξας στερέωμα—ὁ ἐξάστων φῶς—ὁ—τὸν χορὸν τῶν ἀστέρων ἐν οὐρανῷ καταστήσας, *who —before all Things didſt make the Cherubim—and Angels; and after all theſe didſt make—this viſible World,—for Thou art He who didſt eſtabliſh the Heaven—who didſt fix the Firmament—who didſt bring forth the Light—who—didſt inſcribe the Choir of Stars in the Heaven.* For however that Opinion of the Angels being created before any Part of this viſible and material World might have been embraced by ſome

[h] *Grab. de Forma Conſec. Euch.* p. 79.

* To judge of the Juſtneſs of the Author's Obſervations, the Learned will have recourſe to the Original; the Publiſher would only ſuggeſt, that the *Engliſh* Reader will find a very good Tranſlation of this Hymn in Dr. *Brett*'s Collection of Lit. p. 2, &c.

of the Fathers in, and after the fourth Century; yet as the Scriptures are altogether ſilent concerning it, ſo neither has it any ſufficient Evidence of truly primitive Tradition. On the contrary, as the earlier Fathers believed that they are not pure Spirits, but have ſomething Material in their Conſtitution, or in other Words have material Vehicles to which they are vitally united, and without which they could not have been τρεπτῆς φύσεως, *of a convertible Nature*, nor conſequently capable of falling; and as this muſt plainly be deſign'd to fit them for inhabiting a material World, ſo it muſt in conſequence ſuppoſe ſome Part at leaſt of that material World fitted up before hand for their Inhabitation. They likewiſe expreſly aſſerted that *the Hoſt of Angels were created by God to be the ſubordinate Miniſters of his Providence, and that they were accordingly placed from the higheſt Part* τῦ φαινομένυ *of the viſible Heavens down even to us, in a gradual Subordination; that they were diſtributed among, and appointed to have the Charge of the* στοιχεῖα, *the heavenly Bodies* (ſo I underſtand it here) *and the Heavens, of this World, and the Things that are therein, for the good and orderly Adminiſtration of Providence*[1]. So that from the Office for which they were created, and in which they were placed, as well as from their Nature (according to the Senſe of theſe excellent Perſons) we may conclude that they were not created before the viſible and material World *. Nor could any of theſe Fathers [k] who made the *perfecta Nativitas* of the Logos as προφορικὸς to be when God ſpoke out τὴν πρόλεξαν φωνὴν, *his firſt Word*, ſaying, *Let there be Light*, have believed that the Angels were created before that *firſt Day*; for even in this reſpect the Logos as πρωτότοκος muſt have the [l] pre-eminence, and all Things be made by him. See alſo what Dr. *Bull* hath advanced from Scripture in his xith Sermon, p. 44, &c. to prove that the Angels were a part of the ſix Days Creation. An-

[1] *Clem. Alex. Strom.* vii. p. 833. Vid. & *Str.* iv. p. 571. *Athenag. Leg.* p. 4', 96, 98, 99. *Juſt. M. Apol.* ii. p. 11.

[k] *Tert. adv. Prax.* c. 5, 6, 7, 12. *Hippol. cont. Noet.* c. 10, 11. *Iren.* l. iv. c. 52. Vid. l. ii. c. 2. p. 117. and *Grabe* Not. 8. *Clem. Alex. Str.* vi. p. 810, 812, 815, 866. l. 13, 14.

[l] *Coloſ.* i.

* As for the Fall of that Angel who tempted our firſt Parents, the Account given of it by the early Fathers [a] is, that it was occaſioned by his envying the Dignity to which he ſaw them advanced: which is certainly more likely in itſelf than the common Opinion, and more agreeable to the Hiſtory in *Geneſis*, chap. iii. where we ſee that the Sentence of Condemnation paſſed againſt him was, *Becauſe thou haſt done this thou art curſed.*

[a] *Juſt. M.* Dial. p. 362. Ed. *Jebb. Iren.* l. iv. c. 78. l. v. c. 24. *Tert.* de Spect. c. 2. de Patient. c. 5. *Cyp.* de Bon. Pat. p. 218. de Zel. & Liv. p. 222.

other Inſtance is χερσὶν ἀνόμων καθ]ασχεθεὶς ἱερέων καὶ ἀρχιερέων [a] ψευδωνύμων, *being ſeized by the Hands of wicked Prieſts and High-prieſts falſely ſo called*; this ſeems not to be ſo agreeable to the Senſe and Practice, I do not ſay of the firſt Chriſtians of the Church of *Jeruſalem* only, but even of the Apoſtles themſelves, who ſtill kept Communion with the Temple-Worſhip, as far down at leaſt as the Hiſtory of the Acts[b] carries us, nay even to the Martyrdom[c] of St. *James*; which certainly they would not have done if they had not believed that the Power of the Prieſthood was ſtill continued (without which the Temple Service could not, without Sacrilege, have been performed or joined in) and therefore that they were ſtill true Prieſts, and not ψευδώνυμοι, *falſely ſo called*, who miniſtred therein, how unworthy ſoever of that ſacred Character. Again, —καὶ τὴν κ]ίσιν—αὐτόμαθ]ον νομισάν]ων—ἐκ εἴασας πλανᾶσθαι· ἀλλὰ ἀναδειξας—Μωϋσῆν, δι' αὐτ]—νόμον δέδωκας,—*and had eſteemed the Creation—to be the Effect of Chance—thou didſt not ſuffer them to wander in Error; but didſt raiſe up*—Moſes, *and by him didſt give the—Law*—. Now I very much queſtion if there be any ground to believe that this atheiſtical Principle had any footing in the World in the Age of *Moſes*. I ſhall only take Notice of one Paſſage more, it is, ὁ ποιήσας—ἀέρα ζ]ικὸν πρὸς εἰσπνοὴν καὶ φωνῆς ἀπόδοσιν, διὰ γλώτ]ης πλητ]ούσης τὸν ἀέρα, καὶ ἀκοὴν συνερ]ομένην ὑπ' αὐτ] ὡς ἐπαΐειν εἰσδεχομένην τὴν προσπίπ]ουσαν αὐτῇ λαλιὰν, *who didſt make—the vital Air for breathing, and giving of Sound, by the Tongue ſtriking the Air, and for the Hearing which is aſſiſted by it ſo as to hear, receiving the Speech that falleth upon it.* This is a Deſcription too trivial and minute for the Gravity of a devotional Compoſure. Other Inſtances might perhaps be given, but I have mentioned theſe only to account for what I have ſaid in Note[a] col. 4. p. 11. Indeed what Bp. *Bull* ſays[d] ſpeaking of the Creed which we have in theſe Conſtitutions, l. viii. c. 41. may, I think, be as juſtly applied to this Hymn of Thankſgiving, Illud quidem Libri Auctor (ſeu potius Interpolator) a capite ad calcem παραφρασικῶς, pro more ſuo reddit. *The Author (or rather Interpolator) of this Book hath paraphraſed it, after his ordinary Manner*, from beginning to end. But he does not ſeem to have taken ſo great Freedom with the other Parts of this Liturgy,

[a] See Ap. Con. l. viii. ch. 2.

[b] Ch. xxi. 20, —27.

[c] *Dodwell* Occaſ. Com.

[d] Judic. Eccl. Cath. c. 6. §. 8.

for from these Words in the End of this long Thanksgiving, Μεμνημένοι ὧν ὧν δι' ἡμᾶς ὑπέμεινε, εὐχαριστοῦμέν σοι, θεὲ παντοκράτορ, οὐχ ὅσον ὀφείλομεν, ἀλλ' ὅσον δυνάμεθα, καὶ τὴν διάταξιν αὐτοῦ πληροῦμεν, ἐν ᾗ γὰρ νυκτὶ, &c. *We therefore in Commemoration of these things which he endured for us, give Thanks to Thee, O almighty God, not as we ought, but as we are able, and fullfil his Institution. For in the same Night that he was,* &c. (to which Dr. *Grabe* [c] thinks *Justin Martyr* has alluded) from these Words forward, I say, I can observe but very little that can reasonably be suspected. One Particular I have already mentioned in the final Blessing, and where I have not wholly omitted them, have inclosed, at least, most of the others in Hooks, one or two of which I have also taken Notice of in the Notes.

[c] Ap. 1. p. 131. Note 3.

But to return to the Liturgy of St. *James*. From the Sursum Corda, *Lift up your Hearts*, to the End of the Prayer of Intercession, all that can be suspected in it as latter Additions were easily removed, without any the least Breach of the Coherence, or so much as Alteration of the grammatical Construction; on the contrary, they rather interrupt the Connexion, which is much more plain and natural without them. There is indeed one manifest Omission almost in the very Beginning of it, which I have supplied from the *Syriac* and St. *Cyril*, all the other Liturgies also agreeing therein; and one at least, if not two, in the Prayer of Intercession, both which I have mentioned in the Notes. I have likewise in the apostolical Salutation, immediately before the *Sursum Corda*, turned Θεῷ, *God*, into Υἱῷ, *Son*, upon the Authority of the other Liturgies, the Sense also requiring it. And p. 10. I have added ὁ οὐρανὸς καὶ, *the Heaven and*, and a little below in the same Page have inserted καὶ, *and*, and again, p. 18. have put καὶ, *and*, for ὁ, *who*, all from the *Syriac*. And p. 50. I have inserted τῆς πόλεως ἡμῶν ταύτης, *this our City*, from the Liturgies of St. *Chrysostom* and St. *Mark*. These are all the Alterations I have made in this Part, to which I have only added a few Conjectures in the Notes. But after the Prayer of Intercession I have been obliged, in one or two Places, to take a little more liberty; but I hope the Reasons given in the Notes for my doing so will satisfy the candid and judicious Reader.

From what I have ſet down in the vth Col. from the Liturgies of St. *Mark*, St. *Chryſoſtom*, and St. *Baſil* (to which I might have added many other Liturgies from *Renaudotius*'s Collection, but that I reckoned theſe ſufficient, as being, next to this, the moſt ancient and of greateſt Authority) may be ſeen the wonderful Harmony and Agreement that is among them all in the following Particulars, *viz.* (after the Peoples bringing their Oblations to the Prieſt, and his preſenting them on the Altar) in the Surſum Corda, *Lift up your Hearts*, with the Peoples Reſponſe Habemus ad Dominum, *We lift them up unto the Lord*; in the Thankſgiving introductory to the Words of Inſtitution, and the Peoples joining with the Prieſt in the Ἐπινίκιον (as the *Greeks* called it) or *Seraphick Hymn*, Holy, Holy, Holy, &c. which always made a part of it; in rehearſing the Hiſtory of the Inſtitution; in the Prayer of Oblation, or ſolemn Offering the Bread and Cup as the Antitypes of the Body and Blood of Chriſt, in Commemoration of his Death and Paſſion; in the Invocation for the Deſcent of the holy Ghoſt upon them, to make them that very Body and Blood (as the inſtituted Repreſentatives of which they had been juſt before offered up) to make them, I ſay, by a myſterious Change, though not in their Subſtance, yet at leaſt in their Qualities, that very Body and Blood in Energy and life-giving Power, by which their Conſecration is fully completed: In the Interceſſion in Virtue of this commemorative Sacrifice, in which there was always a Commemoration of and Prayer for the Dead: In the παράθεσις, or *Commendatio* [f], beſeeching God to ſanctify their Souls and Bodies, and make them worthy to communicate in theſe ſacred Myſteries: In the τὰ ἅγια τοῖς ἁγίοις, *Holy Things for holy Perſons*, with the Peoples Reſponſe Εἷς ἅγιος, &c. *There is One holy*, &c. In the Thankſgiving after communicating: In the final Benediction: And in the Diſmiſſion by the Deacon, Ite in Pace, *Depart in Peace*. Concerning all which ſee Mr. *Bingham*'s *Orgin. Eccleſ.* B. xv. of the *Miſſa Fidelium*, Mr. *Johnſon*'s *Unbl. Sacr.* and Dr. *Hickes*'s *Chriſtian Prieſthood*. Now theſe Things wherein they thus agree with the *Clementine* Liturgy, and with one another, and are moreover ſupported by the Teſtimonies of the primitive Fathers (as theſe learned Gentlemen, and others, have ſhewn)

[f] See *Bingh.* Or. Ecc. l. xv. c. 3. §. 29.

we may juſtly reckon to be of apoſtolical Original[g], and as Dr. *Hickes* ſays, "the conſentient Doctrine and Practice of "the ancient Catholick Church."

[g] See Dr. *Wake*'s Diſcourſe on the Apoſt. Fathers tranſlated by him, p. 102. and Dr. *Bull*'s Serm. xiii. p. 549. p. 553.

It is true indeed the *Roman* Miſſal, as it is very ſhort and defective in the Hymn of Thankſgiving, in compariſon of the other Liturgies, having no ſuch expreſs Mention of the Creation of the World, and of Man in particular, and of our Redemption by Chriſt, as they have, and ending with the *Thrice Holy*, whereas in them it is continued on to, and connected with the Hiſtory of Inſtitution; and likewiſe in the Prayer of Interceſſion, the one part of which, ſuch as it is, is placed before the Hiſtory of Inſtitution, and the other after the Oblation: So it has no direct Invocation for the Deſcent of the Holy Ghoſt upon the Euchariſtick Elements, which the learned Mr. *Johnſon*[h] thinks was firſt laid aſide by that Church about the latter End of the vith Century. But then this Prayer of Invocation is ſupported by ſuch clear Teſtimonies of the Fathers, as well as by the Concurrence of all the other Liturgies, that there can be no reaſonable Ground to doubt of its apoſtolical Original: To paſs by all the other Teſtimonies adduced by Mr. *Johnſon*, Mr. *Bingham*, and others, that of *Irenæus* (who unqueſtionably muſt have received it, not only from the Practice of his Predeceſſor *Pothinus*, but alſo of his Maſter St. *Polycarp*, who being ordained Biſhop of *Smyrna* by the Apoſtles themſelves, muſt have been taught it directly from them) is ſufficient to aſſure us of this: His Teſtimony produc'd in col. v. p. 43. from the Fragment publiſhed by *Pfaffius* is a clear Evidence of it; and exactly agrees with, and explains what he ſays l. iv. *cont. Hæreſ.* c. 34. p. 327. where, by the by, the Reading in the *Greek* ἔκκλησιν which Dr. *Grabe* took to be an Error for ἐπίκλησιν, the Word ordinarily uſed for it by others, and even by *Irenæus* himſelf, (l. i. c. 9. p. 57.) is confirmed from the ſame Word ἐκκαλῶμεν being uſed here likewiſe; and their agreeing in this very Word, which I think is hardly to be met with elſewhere, as applied to this Purpoſe, is alſo a farther Confirmation of the Genuineneſs of this Fragment.

[h] Unbl. Sacr. part 2. p. 179.

As for the *Gallican* Liturgies publiſhed by *Mabillon*, they are but imperfect Fragments, [i] and of no great Antiquity [k].

[i] *Johnſon*'s Unbl. Sacr. part 2. p 146.

[k] *Dodwel* on Incenſe.

However, ſince even in ſome of them, imperfect as they are, we have this Prayer of Oblation and Invocation ſtill remaining, this is ſufficient to ſhew that as it has been originally received by them, ſo it was not even then quite fallen into Deſuetude. To give but one Inſtance: In the 20th Office[l], *viz. Miſſa in Cathedra S. Petri Apoſtoli*, we have *Poſt Myſterium* [*i.e.* after the Words of Inſtitution] this Prayer, *Hæc igitur præcepta ſervantes, ſacroſancta Munera noſtræ ſalutis offerimus, obſecrantes ut immittere digneris Spiritum tuum ſanctum ſuper hæc Solemnia: ut fiat nobis legittima Euchariſtia in tuo, Filiique tui nomine, & Spiritus Sancti, in Transformatione Corporis ac Sanguinis Domini noſtri Jeſu Chriſti Unigeniti tui, edentibus nobis vitam æternam, regnumque perpetuum conlatura bibentibus. Per ipſum Dominum.* That it has been uſed alſo in the Churches of *Spain* is evident from the Teſtimony of *Iſidore*, cited by *Mabillon*[m]—*Porro ſexta* [*Oratio*] *proinde ſuccedit Confirmatio Sacramenti, ut Oblatio quæ Deo offertur, ſanctificata per Spiritum Sanctum, Chriſti Corpori & Sanguini confirmetur.* Agreeably to which in the *Mozarabick* Miſſal we have, in the Office *In Nativitate Domini*, this Prayer, *poſt Pridie*; *Hæc Domine dona tua & præcepta ſervantes, in Altare tuum Panis ac Vini holocauſta proponimus, rogantes profuiſſimam tuæ miſericordiæ pietatem, ut in eodem Spiritu, quo te in carne Virginitas incorrupta concepit, has hoſtias Trinitas indiviſa ſanctificet: ut cum a nobis fuerit non minori trepidatione quam veneratione percepta, quicquid contra animum male vivit intereat; quicquid interierat nullatenus reviviſcat.* R. *Amen.*

[l] Miſſale Gothico-Gallican.

[m] De Lit. Gall. p. 10.

How I have ſucceeded in this Attempt on the Liturgy of St. *James* muſt be left to the Judgment of the Reader. I have taken all the Care I could, as on the one hand not to leave out or alter any thing, but what, as appeared to me, I had a reaſonable Ground for; ſo on the other not to retain any thing that could be juſtly liable to Suſpicion: And thus far, I preſume, I may ſafely ſay, that as it is here freed from the Inventions and Additions of latter Ages, it is a moſt noble Liturgy; exactly agrees in all it's Parts with the Form and Order of the *Clementine*, and with the Accounts we have from St.

Cyril

Cyril and other ancient Fathers of the primitive Manner of celebrating the Chriſtian Sacrifice; and well deſerves to be univerſally receiv'd, both on account of its intrinſick Excellency, and of its venerable Antiquity for which it is ſo greatly regarded as well in the *Latin* as in the *Greek* Church.

P. S. The Reader will obſerve that the ſame Notes ſerve both for the *Greek* and *Engliſh*; and are referred to in both by the ſame Marks.

The Publiſher having deſired of the Rev. Mr. *B.* to aſk the Judgment of his Father *T. B.* LL. D. about the Paſſage in Mr. *Johnſon*'s Book here refer'd to, the Anſwer is laid before the Reader (with Mr. *B.*'s full Conſent) in that late learned and pious Doctor's own Words. *As to Mr.* ——*'s Queſtion, I can ſay but little more than I have done formerly in my Book called* The neceſſary Uſe of Tradition to underſtand the holy Scriptures, *where, from Pag.* 109, *to the End of that Treatiſe, I have given, what I think, Reaſons ſufficient to ſatisfy unprejudiced Perſons, that there was no written Liturgy uſed in any Church before the latter End of the fourth Century or Beginning of the fifth.* Le Brun *has confirmed me in this Opinion, who not only urges the ſame Arguments I borrowed from* Renaudot, *but alſo obſerves that during the* Dioclesian *Perſecution, which continued until the Beginning of the fourth Century, the Biſhop Traditors when they delivered up the ſacred Veſſels, anſwered, that they were not Keepers of thoſe Books, they were in the Cuſtody of the Readers; and then obſerves that the Readers had only the holy Scriptures, the Liturgies or Forms of adminiſtring Sacraments being performed by only the Biſhops and Prieſts. And if they had any Liturgical Books they would have delivered them up, as well as they did the ſacred Veſſels. He alſo proves that the Biſhops and Prieſts, even after the Liturgical Books were written, were obliged by Canon in ſome Places to have all the Forms by Heart, and not to uſe any Book, when they adminiſtred a Sacrament. He alſo proves from a Letter of Pope* Innocent *to* Decentius *Biſhop of* Eugubium, *An.* 416, *that there was at that Time no written Liturgy in the Church of* Rome. *For that Biſhop having conſulted the Pope concerning the miniſtring of the Sacraments, and particularly at what Time the* Pax *was to be given, the Pope anſwers,* " Pacem igitur aſſeris ante confecta myſteria quoſdam populis im-
" pertiri, imperare; vel ſibi inter Sacerdotes tradere, cum poſt omnia, quæ aperire non
" debeo, pax ſit neceſſario indicenda." *Why, ſays* le Brun, *ſhould he be afraid to diſcover what was in the Canon, if it was already written, and ſo eaſy to be ſeen? And at the Concluſion of the Letter he writes,* " Reliqua vero quæ ſcribi fas non erat, cum adfueris, interrogati
" poterimus ediſcere." *But ſure if there had been then a written Canon, it would not have been a Crime for the Pope to have ſent a Copy of it to a Biſhop. It could have been no greater Offence to have written it than to have imparted it by Word of Mouth. However, in the Time of Pope* Leo, *that is about the Year* 440, Le Brun *finds the Liturgy mentioned as a written Form. From whence he infers that it was firſt permitted to be written between the Years* 416 *and* 440. *But then he obſerves that Pope* Innocent *and others teach that this Prayer of Conſecration, though not ſuffered to be written, was derived from St.* Peter, *and preſerved by oral Tradition, and was known only to the Initiated That* Juſtin Martyr, Irenæus, Tertullian, Cyprian, Cyril *of* Jeruſalem, *all ſpeak of a Prayer by which God is deſired to make the Bread and Wine the Body and Blood of Chriſt, but none of them pretend to tell you, the Form of Words*

uſed

uſed for that purpoſe. Since the Liturgies were written, we ſee the Form in all thoſe that can be called ancient, to be the ſame in Senſe, though different in Words, as whatever is handed down by oral Tradition only, will be. Le Brun *obſerves that the only Difference between the* Roman *and Eaſtern Liturgies is, that the Eaſtern Liturgies have placed this Invocation after the Words* Hoc eſt Corpus, *&c. and the* Roman *places it before thoſe Words. This he ſays was the Order they learned from St.* Peter, *who herein exactly followed what our Saviour did, who firſt bleſſed and brake, and then ſaid,* Take, eat, this is my Body, *&c. But the other Apoſtles taught their Diſciples firſt to pronounce the Inſtitution, and then to pray for the Elements that they might be changed into the Body and Blood of Chriſt. In all the Liturgies the Words of Inſtitution are pronounced, and the Invocation; this is all that appears uniform and eſſential. But it ſeems Mr.* Johnſon *has obſerved, that the* Roman *Miſſal had an expreſs Invocation for the Deſcent of the holy Ghoſt in the fifth Century, becauſe Pope* Gelaſius *ſays,* In hanc, ſcilicet in divinam tranſeunt, Spiritu Sancto perficiente, Subſtantiam, *and hence ſuppoſes this expreſs Invocation of the holy Ghoſt was laid aſide by Pope* Gregory *in the ſixth Century. But* le Brun, *though I believe he never heard of Mr.* Johnſon's *Book, has obviated this Objection, and has produced ſeveral Authors as low as the ninth Century, who have written on the* Roman *Canon, and all ſpeak of the Bread and Wine being made the Body and Blood by the Operation of the Holy Ghoſt. I will tranſcribe one Inſtance from* Florus *of* Lyons, *called for his great Learning* Magiſter, *he expounds the Words* Quam oblationem tu Deus, &c. Oratur Omnipotens Deus, ut oblationem ſuis ſacris altaribus impoſitam, & tantum precibus commendatam, ipſe per virtutem Spiritus deſcendentis ita legitimam & perfectam Euchariſtiam efficiat. *From theſe Words of* Florus *there is certainly as much Reaſon to believe there was an expreſs Invocation for the Deſcent of the Holy Ghoſt in the ninth Century, as we have from the Words of* Gelaſius *to believe it was in the fifth. This Invocation is implied in the Words of the preſent Miſſal, and it does not appear any other Invocation was uſed in the Time of Pope* Gelaſius.

Springgrove, Friday, Jan. 20. 174$\frac{3}{4}$.

And in another Letter—that he ſtill believed with *Renaudot* and *le Brun*, that there was no written Liturgy for the public Uſe of any Church, until the latter End of the ivth, or Beginning of the vth Century.—That a [very Rev. and] learned Gentleman was of Opinion written Liturgies were much older, and that of *Rome* as old as any. *But* (ſaid the Dr.) *whether —— or I are right, both are equally of Opinion, that the Church of* Rome *never had a more expreſs Petition for the Deſcent of the Holy Ghoſt than ſhe has at preſent.* And in this, every Reader will judge for himſelf. But as theſe Sheets may probably fall into the Hands of ſome, who have never ſeen that laborious Work of *Pere le Brun*, here referred to by Dr. *B.* ſo the following Paſſage will let ſuch Readers ſee in what Eſteem that learned Gentleman holds St. *James*'s Liturgy. " S'il ſufiſoit qu'une Liturgie ne fût pas défectueuſe pour " s'abſtenir d'en admettre quelque autre, on auroit pû conclure qu'il ne devoit y avoir nulle " part d'autre Liturgie que celle de Saint Jâque, que n'eſt pas défectueuſe, & qui eſt la plus " ancienne de toutes, puiſque c'eſt celle de Jeruſalem, où le Chriſtianiſme a pris naiſſance, " & où par conſequent les Apôtres ont célébré les divins Myſteres." *Defenſe de l'ancien Sentiment ſur la Forme de la Conſecration de l'Euchariſtie*, &c. *Par le* R. P. Le Brun *Pretre de* l'Oratoire, a Paris 1727. avec Aprobations & Privilege du Roy. The Senſe of theſe Words, which cannot well be literally tranſlated, is, *If a Liturgy's being complete and perfect without any Defect were a ſufficient Reaſon not to admit the Uſe of any other, one might conclude, that no other Liturgy ought to be uſed in any Place but that of St.* James, *which is no ways defective, and which is the moſt ancient of all, ſince it is that of* Jeruſalem, *where Chriſtianity was firſt eſtabliſhed, and conſequently where the Apoſtles celebrated the divine Myſteries.* p. 116.

I would now only inform the Readers, that after I had procured from the Compiler, now with God, a Copy of the following Performance, and obtain'd his Conſent to make it public,

public, provided any competent Judge, who would ſubmit to peruſe it with care, ſhould think it worthy; I had the Pleaſure to find a Gentleman in *London* every way well fitted for the Taſk, who very kindly undertook it. His great Modeſty and Diffidence of himſelf made him aſk my Allowance to impart the MS to two others, whom he was pleaſed to call fitter Judges; from which, however, I begg'd to be excuſed, at leaſt till he ſhould throughly ſatisfy himſelf, and favour me with his own Opinion. In the mean time I acquainted my Friend with this Propoſal, who, in his Anſwer to me (dated Annunt. of the bleſſed Virg. 1743.) ſaid — "As to the MS, I am intirely of your Mind, that the Gentleman to whom "you have committed it, ſhould in the firſt Inſtance carefully peruſe it himſelf, and give "his own Judgment of it, which after he has done I ſhall be glad to know. The Copy "of Lit. *Ja.* which I made uſe of, is that publiſhed by *Fabricius* among his Apocryphals "of the New Teſtament. That of Lit. *Mar.* is both there and in the firſt Vol. of *Re-* "*naudotius*'s Collection of Oriental Liturgies. Thoſe of *Chryſoſt.* and *Baſil* in *Goar*'s Eu- "chology; and the *Clementine* in the Apoſt. Conſtit. The *Syriac* Lit. *Ja.* is both in "*Fabric.* and *Renaud.* I have cited but few of the Fathers, that having been ſufficiently "done before by Mr. *Johnſon*, &c. The Edit. of *Cyril* I made uſe of is that publiſhed by "*Tho. Milles* at *Oxon.* 1703. *Juſt. Mart.* Ap. 1. Ed. *Grabe.* Dialog. Ed. *Jebb.* Apol. 2. "Ed. *Hutchinſon*, *Ox.* 1703. *Iren.* Ed. *Grabe.* Athenagor. Ed. *Dechair*, *Ox.* 1706. *Clem.* "*Alex.* Ed. *Potter*, *Ox.* As for *Tertullian*, I refer to the Chapters which are the ſame in "all the Editions; and ſo are the §s of *Ignatius*'s Epiſtles. I have alſo cited *Mabillon de* "*Liturg. Gallic.* in the End of the Preface, Edit. *Paris* 1729. The Fragment of *Irenæus*, "publiſhed by *Pfaffius*, is not only to be found there, but alſo in *Fabricius*, Ed. of *Hip-* "*polytus*, vol. 2. p. 64. Mr. *Johnſon* has publiſhed it alſo in his Vol. II. of his *Unbl. Sacr.* Pref. "p. 7, and 8. I have alſo once cited *Origen cont. Celſ.* Ed. *Spencer*, *Cantabrig.* 1658. and "St. *Athanaſ.* Ed. *Colon.* the Pages of which, as far as I have obſerved, anſwer to that of "the *Paris* Edit. ſo that he will find the Place refer'd to in either of them; it begins "thus——ἐν οἷς πρὸ πάντων ὁ θεὸς τῆς γῆς τὸ ἀνθρώπων γένος ἐλεήσας, &c. It is in *Engliſh* to "this Purpoſe; *But above all his Creatures here on* Earth he was moſt *abundant in his* "*Mercy* to Mankind; for conſidering that they were not able to ſubſiſt for ever by the "Condition of their own Nature, he *freely beſtowed* on them ſomething greater than it, "and did not ſimply create them as he did all the brute Animals upon Earth, but made "them after his *own Image*, imparting to them even of the Power of his own Logos, *&c.* "Theſe Books he will eaſily come at, and they will be as eaſily conſulted. I have taken "the *Clem.* Lit. for the *Standard*——and followed Dr. *Hickes*'s Rule.——I am perſuaded "that worthy Gentleman you mention, notwithſtanding his Modeſty, will be a ſufficient "Judge of that ſmall Performance, if he think it worth his while to examine it."—And upon the 17th of *July* 1743, I received a Letter from the worthy Gentleman in whoſe Hands the MS then was, in which he ſaid,—"I finiſhed the Peruſal of Lit. *Jac.* the Week "after I returned from *Kent*, and have found no room to alter the Opinion I at firſt con- "ceived of it: It is in my Opinion a judicious and accurate Performance; the learned "(but, alas! much to be lamented) Author, having made uſe of the only beſt Method, as I "think, to purge it of later Interpolations and Corruptions, and eſtabliſh the genuine "Readings upon the beſt Authorities the Nature of the Thing is capable of. The Tranſ- "lation is indeed cloſe, but juſt and expreſſive; I had ſome Doubts about a few Words, "but upon further Examination was ſatisfied; and as to the Orthography of the *Greek* "one ſhall rarely meet with any thing in Manuſcript ſo accurate; in a Word, 'tis a "valuable Piece of Learning, and Chriſtian, Primitive Antiquity." And ſuch, 'tis hoped, it will appear to every judicious and candid Reader.——Some particular Account and Character of the excellent Author, together with ſome other of his Reſearches into primitive Chriſtianity, may ſome time be offered to the Publick.

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ERRATA.

In the Preface, p. iv. lin. 21. *leg.* as p. 2, 3.
Ibid. p. xiii. l. 21. *l.* profuſiſſimam.

P. 3. c. 1. l. 9. *l.* μυσαγωγῶν
p. 4. c. 1. l. 10. *l. your* in majuſculis.
our in ſmaller Characters.
p. 5. c. 1. l. 24. *l. your* in different Characters.
Ib. l. 41. *l.* διαλλάγηθι
p. 9. c. 2. after l. 5. *add* Prieſt.
p. 29. c. 2. l. 14. *l.* theſe
p. 30. c. 1. l. 8. *l.* Εἰς
p. 35. c. 3. l. 12. *l.* ἁγίοις
p. 38. c. 2. l. 14. after ὑπιρξᾶς *add* ϗ
p. 42. c. 2. l. 32. *l.* p. 74.
p. 43. c. 1. l. 20. *l.* p. 47.
p. 44. c. 1. l. laſt *read* World."
p. 50. c. 1. l. 13. *l.* ἀκαθάρτων
Ib. l. 24. *l.* κατάργησον
Ib. c. 2. l. 5. inſtead of * *read* a
Ib. l. 17. inſtead of a, *read* b, and inſtead of b, *r.* c.
Ib. l. 24. inſtead of c, *read* d.
p. 54. c. 1. l. 8. *l.* ἀνοίγεις. ib. l. 15. *l.* ταύτας. l. 23. *l.* ἄμεμπτον. l. 28. *l.* παλιγιαιρχῶν
Ib. c. 2. l. 15. *l.* ἁγίαις
Ib. l. 20. *l.* προσιπεῖλων
p. 57. c. 1. l. 25. *l.* θυσία,
p. 58. c. 2. l. 4. *l.* ἀγαθὸς
Ib. add in the Marg. See Clem. Alex. p. 793.
p. 59. c. 2. l. 11. *l.* κατηχημένων
p. 62. c. 2. l. 9. *l.* αὐτὸς
Ib. l. 24. *l.* ϗ
p. 66. c. 1. l. 4. *l.* Diaconus
Ib. l. 18. *l.* ζωοποιῷ
Ib. l. 43. inſtead of p. 78. *r.* p. 82.
p. 70. c. 1. l. 15. *l.* χίλιαι. Ib. l. 28. penult, word *l.* πᾶσαν
p. 87. c. 2. l. 29. *l.* σαῖς
p. 103. c. 1. l. 13. *l.* ἑαυτῷ
p. 106. c. 2. l. 9. *l.* and good" in ſmall Characters.
Ib. marg. Note at the foot of the page l. 1. *l.* φωλίσματι,
p. 117. marg. Note *l.* Teſtimonies for the Mixture.
p. 118. c. 1. l. 28. *l.* Impriſonments,

THE

ANCIENT LITURGY

OF THE

CHURCH of *Jeruſalem*, &c.

The preſent Liturgy of St. *James.*

Sacerdos.

Ἡ Ἀγάπη τῦ [a] κυρίυ ἡμῶν Παίρὸς, ἡ χάρις τῦ [b] κυρίυ ἡμῶν [c] θεῦ ἡμῶν καὶ ἡ κοινωνία [d] καὶ ἡ δωρεὰ τῦ ἁγίυ Πνεύμαίος εἴη μεία πάν[ων [e] ἡμῶν.

Populus.

Καὶ μεία τῦ πνεύμαίός συ.

Sacerd.

Ἄνω [f] σχῶμεν τὸν νῦν ἡμῶν τὰς καρδίας.

* ———

[a] *Dreſt Lit. Syriac. Jacobi* Edit. *Renaudot.*
[b] *De Lit. Syriac.*
[c] Lege *υἱῦ, Son,* as in *Lit. Syr.*
[d] *De Lit. Syr.*
[e] L. *ὑμῶν, you,* as in *Lit. Clem. Chryſ.* and *Baſ.* though *Lit. Syr.* has alſo *nobis, us,* but then in it the People anſwer to this only *Amen.*
[f] *De Lit. Syr.*
* *Lit. Syr.* { Pop. Habemus ad Dominum. Sac. Gratias agamus Domino Deo noſtro. } { Peop. We lift them up unto the Lord. Prieſt. Let us give thanks unto the Lord our God. }

The ancient Liturgy of the Church of *Jeruſalem.*

* ———

[a] Sacerdos.

† Ἡ Ἀγάπη τῦ Παίρὸς, ἡ χάρις τῦ Υἱῦ, καὶ ἡ κοινωνία τῦ ἁγίυ Πνεύμαίος εἴη μεία πάν[ων ὑμῶν.

Populus.

Καὶ μεία τῦ πνεύμαίός συ.

Sacerd.

Ἄνω τὰς καρδίας ‡.

Pop.

Ἔχομεν πρὸς τ κύριον ‖.

Sacerd.

Εὐχαριςήσωμεν τῷ κυρίῳ.

* We have ſtill in *Lit. Jac.* (though thruſt out of it's due Place, and put into that Part of it which precedes the Anaphora, and which is but a later Addition to the Service of the Church) *p.* 52. Ed. *Fabric.* inter *Apocryph. Nov. Teſt.* Diac. Μή τις τῶν καίηχυμένων· μή τις τῶν ἀμυήτων· μή τις τῶν μὴ δυναμένων ἁμῦ συνδιηθῆναι· ἀλλήλοις ἐπίςηθι· τὰς θύρας, [add from *Lit. Clem.* † Μή τις καὶά τινο· μή τις ἐν ὑποκρίσει·] Ὀρθοὶ πάν[ες, add from *p.* 57. σθμεν μεὰ φόβυ θεῦ καὶ καίανύξεως, and from *Lit. Clem.* προσφέρειν. Deacon, *Let none of the Catechumens; let none of the Uninitiated; let none of thoſe who ought not to join in this Service ſtay. Know one another.* Keep *the Doors.*

St. *Cyril* in Catech. Myst. V.	The *Clementine* Liturgy.	Part of the Liturgies of St. *Mark*, St. *Chrysostom* and St. *Basil*.
Ἐνρέακαλε τὸν Διάκονον τὸν νίψασθαι διδόντα τῷ Ἱερεῖ, καὶ τοῖς κυκλῶσι τὸ Θυσιαστήριον Πρεσβυτέρους —— οὐκ ἤκουσας τῦ μακαρίου Δαβὶδ αὐτὸ τῦτο μυσταγωγοῦντος καὶ λίγοντος,		† Lit. *Chrys.* and *Basil.*
[a]Νίπτομαι ἐν ἀθώοις τὰς χεῖράς μου, καὶ κυκλώσω τὸ θυσιαστήριόν σου Κύριε.	Sacerdos. Ἡ Χάρις τῦ παντοκράτορος Θεῦ, καὶ ἡ ἀγάπη τῦ Κυρίου ἡμῶν Ἰησῦ Χριστῦ, καὶ ἡ κοινωνία τῦ ἁγίου Πνεύματος ἔστω μετὰ πάντων ὑμῶν.	Sacerdos. Ἡ Χάρις τῦ κυρίου ἡμῶν Ἰησῦ Χριστῦ, καὶ ἡ ἀγάπη τῦ Θεῦ καὶ πατρὸς, καὶ ἡ κοινωνία τῦ ἁγίου πνεύματος, εἴη μετὰ πάντων ὑμῶν.
—Εἶτα βοᾷ ὁ Διάκονος, Ἀλλήλους ἀπολάβετε, καὶ ἀλλήλους ἀσπαζώμεθα [b].	Populus. Καὶ μετὰ τῦ πνεύματός σου.	Populus. Καὶ μετὰ τῦ πνεύματός σου.
—Μετὰ τῦτο βοᾷ ὁ Ἱερεύς, Ἄνω τὰς καρδίας.	Sacerdos. Ἄνω τὸν νῦν.	‡ Lit. *Mar.* Ἄνω ἡμῶν τὰς καρδίας. Lit. *Chrys.* and *Basil.* Ἄνω χῶμεν τὰς καρδίας. ‖ So also Lit. *Mar. Chrys.* and *Bas.*
—— Εἶτα ἀποκρίνεσθε, Ἔχομεν πρὸς τὸν Κύριον.	Pop. Ἔχομεν πρὸς τὸν Κύριον.	Pop. Ἔχομεν πρὸς τὸν Κύριον.
—— Εἶτα ὁ Ἱερεὺς λέγει, Εὐχαριστήσωμεν τῷ Κυρίῳ.	Sacerd. Εὐχαριστήσωμεν τῷ Κυρίῳ.	Sacerd. Εὐχαριστήσωμεν τῷ Κυρίῳ.

[a] This I suppose was said by the Bishop and Presbyters while they washed their Hands. See *Lit. Chrys.* Ed. *Goar.* p. 60.

[b] Here the Deacons brought the δῶρα, *Gifts*, to the Bishop at the Altar,

In *Lit. Jac.* the Kiss of Peace followed after the Priests washing their Hands, as we learn from St. *Cyril*; but in this Lit. it preceded it, for it begins thus. Diac. Πρόσχωμεν. *Let us attend.* Sacerd.

‡ St. *Cypr. de Orat. Dom. p.* 152.

Sacerdos { Sursum Corda.
Plebs — { Habemus ad Dominum.
Priest — { Lift up your Hearts.
People { We lift them up unto the Lord.

The preſent Liturgy of St. *James*.

Prieſt.

THE Love of the [a] Lord and" Father, the Grace of the [b] Lord and" [c] God", and the Communion [d] and the Gift" of the holy Ghoſt be with [e] us" all.

People.
And with thy Spirit.

Prieſt.
[f] Let us" lift up [your / our] mind and" Hearts.
* ———

The ancient Liturgy of the Church of *Jeruſalem*.

* ———

[a] Prieſt.

† THE Love of the Father, the Grace of the Son, and the Communion of the holy Ghoſt be with you all.

People.
And with thy Spirit.

Prieſt.
Lift up *your* Hearts ‡.
People.
We lift them up unto the Lord ‖.
Prieſt.
Let us give thanks unto the Lord.

[— † *Let none have ought againſt any one. Let none come in Hypocriſy.*] *Let us all ſtand upright, — with Reverence and godly Fear — to offer.*

† St. *Mark* xi. 25. St. *Ignatius Epiſt. ad Tral.* §. 8. Μηδὶς ὑμῶν κατὰ τῦ πλησίον τι ἐχέτω. *Let none of you have ought againſt his Neighbour.*

[a] I have inſerted this Benediction and Reſponſe (though not mentioned by St. *Cyril*) becauſe it is alſo in *Lit. Clem. Chryſ.* and *Baſ.* inſtead of which *Lit. Mar.* has here, Sacerd. Ὁ Κύριος μετὰ πάντων. Pop. Καὶ μετὰ τῦ πνεύματός σου. Prieſt. *The Lord be with you all.* Peop. *And with thy Spirit.* It followed immediately after the Prieſt's placing the δῶρα *Gifts* on the Altar.

St. *Cyril* in Catech. Myſt. V.

You ſaw the Deacon holding Water to the Biſhop and to the Preſbyters who ſtood about the Altar.—Did you not hear the bleſſed *David* teaching you this Myſtery, and ſaying,

[a] I Will waſh my Hands in Innocency, and ſo will I compaſs thine Altar, O Lord.

—Then the Deacon calls out,

Embrace one another, and let us kiſs one another [b].

—Then the Prieſt calls out,

Lift up your Hearts.

—Then you anſwer,

We lift them up unto the Lord.

—Then the Prieſt ſays,

Let us give thanks unto the Lord.

The *Clementine* Liturgy.

Prieſt.

THE Grace of almighty God, and the Love of our Lord Jeſus Chriſt, and the Communion of the holy Ghoſt be with you all.

People.

And with thy Spirit.

Prieſt.

Lift up *your* Mind.

People.

We lift it up unto the Lord.

Prieſt.

Let us give thanks unto the Lord.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom*, and St. *Baſil*.

Lit. *Chryſ.* and *Baſ.*

Prieſt.

THE Grace of our Lord Jeſus Chriſt, and the Love of God and the Father, and the Communion of the holy Ghoſt be with you all.

People.

And with thy Spirit.

‡ Lit. *Mar.* Let us lift up our Hearts.

Lit. *Chryſ.* and *Baſil.*

Let us lift up our Hearts.

‖ So alſo Lit. *Mar. Chryſ.* and *Baſ.*

People.

We lift them up unto the Lord.

Prieſt.

Let us give thanks unto the Lord.

tar, for St. *Cyril* adds—σημεῖον—ἐστὶ τὸ φίλημα τῦ ἀναχεαθῆναι τὰς ψυχὰς, καὶ πᾶσαν ἐξορίζειν μνησικακίαν. διὰ τῦτο ὁ Χριστὸς ἵλεως, ἐὰν προσφέρῃς τὸ δῶρόν σου ἐπὶ θυσιαστήριον, καὶ μνησθῆς—πρῶτον διαλλάγηθαι

cerd. Ἡ εἰρήνη τῦ Θεῦ μεθ᾽ πάντων ὑμῶν. *The Peace of God be with you all.* Pop. Καὶ μετὰ τῦ πνεύματός σου. *And with thy Spirit.* Diac. Ἀσπάσασθε ἀλλήλους ἐν φιλήμασιν ἁγίῳ. *Salute ye one another*

The preſent Liturgy of St. *James*.

Pop.

Ἄξιον καὶ δίκαιον.

Sacerd.

Ὡς ἀληθῶς ἄξιόν ἐστι καὶ δίκαιον, πρέπον τε καὶ ὀφειλόμενον σὲ αἰνεῖν, σὲ ὑμνεῖν σὲ εὐλογεῖν, σὲ προσκυνεῖν [a], σὲ δοξο-

[a] *De Lit. Syr.* & σε εὐλογεῖν ut—te benedicamus, *to bleſs Thee*, is put before σε ὑμνεῖν, te celebremus, *to ſing Hymns to Thee*, [or *to celebrate Thee*.]

The ancient Liturgy of the Church of *Jeruſalem*.

Pop.

Ἄξιον καὶ δίκαιον.

Sacerd.

† Ὡς ἀληθῶς ἄξιόν ἐστι καὶ δίκαιον πρέπον τε καὶ ὀφειλόμενον [a] σὲ αἰνεῖν, [σὲ ὑμνεῖν] σὲ εὐλογεῖν, σὲ προσκυνεῖν, σὲ

[a] So in the Ὕμνος Εωθινὸς *Morning Hymn* (at the end of the Pſal. in *MS. Alex.*) αἰνοῦμέν σε, εὐλογοῦμέν σε, προσκυνοῦμέν σε, δοξολογοῦμέν σε, εὐχαριστοῦμέν σοι. *We praiſe Thee, we bleſs Thee, we worſhip Thee, we glorify Thee, we give thanks to Thee.*

St. *Cyril* in Catech. Myſt. V.

—— Εἶτα λέγεται,
Ἄξιον καὶ δίκαιον.

[a] Μετὰ ταῦτα μνημονεύομεν [2] ὑρανῦ καὶ [4] γῆς καὶ θαλάσ-

γηθαι τῷ ἀδελφῷ σου· καὶ τότε προσελθὼν πρόσφερε τὸ δῶρόν σου. ἵνα τοῦτο τὸ φίλημα, διαλλαγή ἐστι. *This Kiſs is a Sign that our Souls muſt be united together* in Love, *and all Remembrance of Injuries baniſhed; therefore Chriſt ſaid, If thou bring thy Gift to the Altar, and there remembreſt —— firſt be reconciled to thy Brother, and then come and offer thy Gift. This Kiſs therefore is a Reconciliation.* Vid. Juſt. Mart. Ap. 1. p. 125.

In that Part of *Lit. Jac.* which precedes the Anaphora, it is, Ἀσπήσωμεν ἀλλήλους ἐν φιλήματι ἁγίῳ. *Let us love one another with a holy Kiſs*, p. 58.

[a] This account here given by St. *Cyril* agrees ſo exactly with the Lit. of St. *James*, (as appears by comparing them according to the figures 1, 2, 3, &c. wherewith I have marked the correſponding Particulars) that there can be no doubt of it's being the Liturgy uſed in the Church of *Jeruſalem* in his time.

The *Clementine* Liturgy.

Pop.
Ἄξιον καὶ δίκαιον.
Sacerd.
Ἄξιον ὡς ἀληθῶς καὶ δίκαιον πρὸ πάντων ἀνυμνεῖν σε τὸν

other with the holy Kiſs. Then the Clergy ſaluted the Biſhop, and the Men of the Laity the Men, and the Women the Women. Then the Prieſts waſhed their Hands. After which, Diac. Μή τις τῶν κατηχουμένων· μή τις τῶν ἀκροωμένων· μή τις τῶν ἀπίστων· μή τις τῶν ἑτεροδόξων·—Μή τις κατά τινος· μή τις ἐν ὑποκρίσει. Ὀρθοὶ πρὸς κύριον μετὰ φόβου καὶ τρόμου ἑστῶτες ὦμεν προσφέρειν. Ὧν γινομένων, οἱ Διάκονοι προσαγέτωσαν τὰ δῶρα τῷ Ἐπισκόπῳ πρὸς τὸ θυσιαστήριον—ἐν ᾧ ἑαυτὸν ὁ Ἀρχιερεὺς ἅμα τοῖς Ἱερεῦσι—καὶ τὰς πρὸς τῷ θυσιαστηρίῳ, τὸ τρόπαιον τοῦ σταυροῦ κατὰ τοῦ μιαρωτάτου τῇ χειρὶ ποιησάμενος, εἰπάτω, Ἡ χάρις, &c. *Let none of the Catechumens; let none of the Hearers; let none of the Unbelievers; let none of the Heterodox ſtay:—Let none have ought againſt any one; Let none come in Hypocriſy. Let us ſtand upright before the Lord, with fear and trembling, to offer. When this is done, let the Deacons bring the Gifts to the Biſhop at the Altar.—Then let the High-Prieſt, having prayed ſecretly by himſelf (and likewiſe the Prieſts) and ſtanding at the Altar, make the Sign of the Croſs upon his Forehead with his Hand, and ſay,* The Grace, &c.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil.*

Pop.
Ἄξιον καὶ δίκαιον.

† Lit. *Mar.* Ἀληθῶς γὰρ ἄξιόν ἐστιν καὶ δίκαιον, ὅσιόν τε καὶ πρέπον καὶ ταῖς ἡμετέραις ψυχαῖς ὠφελὲς, ὁ ὢν δέσποτα,

The present Liturgy of St. *James*.

People.

It is meet and right.

Prieſt.

It is very meet, right, and our bounden Duty to praiſe Thee, to ſing Hymns to Thee, to bleſs Thee, to worſhip

The ancient Liturgy of the Church of *Jeruſalem*.

People.

It is meet and right.

Prieſt.

† It is very meet, right, and our bounden Duty [a] to praiſe Thee, [to ſing Hymns to Thee,] to bleſs Thee, to

St. *Cyril* in Catech. Myſt. V.	The *Clementine* Liturgy.	Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.
—Then you ſay, It is meet and right.	People. It is meet and right.	People. It is meet and right.
* Then we make mention of [2] Heaven, and [4] the Earth	It is very meet and right before all things to ſing	† Lit. *Mar.* It is very meet and right, holy and becoming, and profitable to our Souls, O eternal Lord

The preſent Liturgy of St. *James.*

λογεῖν", σοὶ εὐχαριστεῖν τῷ πάσης κλίσεως ὁραλῆς τε καὶ ἀοράτου δημιουργῷ [b] τῷ θησαυρῷ τῶν αἰωνίων ἀγαθῶν, τῇ πηγῇ τῆς ζωῆς καὶ τῆς ἀθανασίας, τῷ πάντων θεῷ καὶ δεσπότῃ". ὃν ὑμνοῦσιν [c] οἱ οὐρανοὶ τῶν οὐρανῶν, καὶ πᾶσα ἡ δύναμις αὐτῶν· ἥλιός τε καὶ σελήνη, καὶ πᾶς ὁ τῶν ἄστρων χορός· γῆ [d], θαλάσσα, καὶ πάντα τὰ ἐν αὐτοῖς. [e] Ἱερουσαλὴμ ἡ ἐπουράνιος· [f] πανήγυρις", ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν τοῖς οὐρανοῖς, [g] πνεύματα δικαίων καὶ προφητῶν, ψυχαὶ μαρτύρων καὶ ἀποστόλων". * Ἄγγελοι, Ἀρχάγγελοι, Θρόνοι, Κυριότητες, Ἀρχαί τε καὶ Ἐξουσίαι, καὶ Δυνάμεις φοβεραὶ, καὶ τὰ Χερουβὶμ πολυόμματα, καὶ τὰ ἑξαπτέρυγα Σεραφὶμ, ἃ ταῖς μὲν δυσὶ πτέρυξι καλακαλύπτει τὰ πρόσωπα ἑαυτῶν, ταῖς δὲ δυσὶ τοὺς πόδας, καὶ ταῖς δυσὶν ἱπτάμενα κέκραγεν ἕτερον πρὸς ἕτερον ἀκαταπαύστοις στόμασιν [h] ἀσιγήτοις δοξολογίαις", τὸν ἐπινίκιον ὕμνον τῆς μεγαλοπρεποῦς σου δόξης. λαμπρᾷ τῇ φωνῇ ᾄδοντα, βοῶντα, [i] δοξολογοῦντα" κεκραγότα καὶ λέγοντα,

[b] *De Lit. Syr.*
[c] *Lit. Syr.* adds Cœlum &, *The Heaven and.*
[d] *Lit. Syr.* adds &, *and.*
[f] *De Lit. Syr.*
[g] *De Lit. Syr.* and I reckon all from (e) to have been added ſince St. *Cyril*'s time, otherwiſe he, who omits no Occaſion of mentioning whatever may make for the Honour of *Jeruſalem* (as this certainly doth that the Church in Heaven ſhould have the ſame Name given it) would not in all Probability have omitted it.
[h] Theologia non conticeſcente, *uninterrupted Theology—Lit. Syr.*
[i] *De Lit. Syr.*
* Angeli, Archangeli, Principatus, Poteſtates, Throni, Dominationes, Virtutes cœleſtes, & mundo ſuperiores Exercitus cœli. *Angels, Archangels, Principalities, Authorities, Thrones, Dominions, celeſtial Powers, and the Armies of Heaven that are above this World.*

The ancient Liturgy of the Church of *Jeruſalem.*

δοξολογεῖν, σοὶ * εὐχαριστεῖν τῷ [1] πάσης κλίσεως [b] ὁραλῆς τε καὶ ἀοράτου δημιουργῷ, [τῷ θησαυρῷ τῶν αἰωνίων ἀγαθῶν, τῇ πηγῇ τῆς ζωῆς καὶ τῆς ἀθανασίας, τῷ πάντων Θεῷ καὶ δεσπότῃ·] ὃν ὑμνοῦσιν [c] [2] οἱ οὐρανοὶ καὶ" οἱ οὐρανοὶ τῶν οὐρανῶν, καὶ πᾶσα ἡ δύναμις αὐτῶν. [3] ἥλιός τε καὶ σελήνη, καὶ πᾶς ὁ τῶν ἄστρων χορός· [4] γῆ [d] καὶ" θαλάσσα, καὶ πάντα τὰ ἐν αὐτοῖς· ‡ [e] [5] Ἄγγελοι, [6] Ἀρχάγγελοι, [7] Θρόνοι, [8] Κυριότητες, [9] Ἀρχαί τε καὶ [10] Ἐξουσίαι, καὶ [11] Δυνάμεις φοβεραὶ, καὶ τὰ [12] Χερουβὶμ πολυόμματα, καὶ τὰ ἑξαπτέρυγα [13] Σεραφὶμ, ἃ ταῖς μὲν δυσὶ πτέρυξι κατακαλύπτει τὰ πρόσωπα ἑαυτῶν, ταῖς δὲ δυσὶ τοὺς πόδας, καὶ ταῖς δυσὶν ἱπτάμενα [f] κέκραγεν ἕτερον πρὸς ἕτερον, ἀκαταπαύστοις στόμασιν [g] ἀσιγήτοις δοξολογίαις" [[τὸν ἐπινίκιον ὕμνον τῆς μεγαλοπρεποῦς σου δόξης λαμπρᾷ τῇ φωνῇ ᾄδοντα]] βοῶντα, [[δοξολογοῦντα, κεκραγότα]] καὶ λέγοντα,

[b] f. λογικῆς τε καὶ ἀλόγου, *rational and irrational,* is to be added from St. *Cyril.*
[c] I have inſerted this from *Lit. Syr.*
[d] I have added καὶ, *and*", from *Lit. Syr.*
[e] See Note (g) in the other Column.
[f] Perhaps all from this τὸ καὶ λέγοντα *and ſaying,* may have been added; and if ſo, inſtead of ἃ *who,* and καλακαλύπτει *cover,* read καλακαλύπτοντα *covering,* without ἃ *who.* [And in the *Engliſh,* inſtead of *they fly* read *flying.* But by comparing this with *Lit. Clem.* I am rather inclin'd to think that no more is to be ſuſpected as an Addition but that part of it which I have incloſed in double Hooks: Unleſs we ſuppoſe that what follows λέγοντα *ſaying,* in that Lit. has alſo been added.
[g] f. ἀσιγήτῳ θεολογίᾳ *uninterrupted Theology,* as in *Lit. Syr.* or ἀσιγήτοις θεολογίαις *uninterrupted Theologies,* as in *Lit. Mar.* Thus St. *Cyril* calls this Triſagion τὴν παραδοθεῖσαν ἡμῖν ἐκ τῶν Σεραφὶμ θεολογίαν, *the Theology delivered to us by the Seraphim*; and, De occurſu Domini, if it be his, τοῦτο θεολογεῖ τὰ Σεραφίμ.

St. *Cyril* in Catech. Myſt. V.

σης, [3] ἡλίᾳ καὶ σελήνης ἄστρων καὶ [1] πάσης τῆς κλίσεως λογικῆς τε καὶ ἀλόγου, ὁρατῆς τε καὶ ἀοράτου, [5] Ἀγγέλων, [6] Ἀρχαγγέλων, [11] Δυνάμεων, [8] Κυριοτήτων, [9] Ἀρχῶν, [10] Ἐξουσιῶν, [7] Θρόνων, τῶν [12] Χερουβὶμ τῶν [b] πολυπροσώπων δυνάμει, — μιμνησόμεθα καὶ τῶν [13] Σεραφὶμ ἃ ἐν πνεύματι ἁγίῳ ἐθεάσατο Ἡσαΐας παρεστηκότα κύκλῳ τοῦ θρόνου τοῦ Θεοῦ, καὶ ταῖς μὲν δυσὶ πτέρυξι καλακαλύπτοντα τὸ πρόσωπον, ταῖς δὲ δυσὶ τοὺς πόδας, καὶ ταῖς δυσὶ πετόμενα, καὶ λέγοντα,

[b] I have here followed M. S. *Roe*, which gives us the true Reading, that which is in the Text of St. *Cyril* being plainly corrupted in this Place.

The *Clementine* Liturgy.

ὅλως ὅντα θεὸν [a] — σὲ προσκυνοῦσιν ἀνάρχοι θρόνοι καὶ ἀρχαὶ Ἀγγέλων, Ἀρχαγγέλων, Θρόνων, Κυριοτήτων, Ἀρχῶν, Ἐξουσιῶν, Δυνάμεων, Στρατιῶν αἰωνίων· τὰ Χερουβὶμ, καὶ τὰ ἑξαπτέρυγα Σεραφὶμ, ταῖς μὲν δυσὶ καλακαλύπτοντα τοὺς πόδας, ταῖς δὲ δυσὶ τὰς κεφαλὰς, ταῖς δὲ δυσὶ πετόμενα καὶ λεγόντα [b] ἅμα χιλίαις χιλιάσιν [c] ἀρχαγγέλων καὶ μυρίαις μυριάσιν ἀγγέλων, ἀκαταπαύστως καὶ ἀσιγήτως βοώσαις·

[a] Here follows a very long Thankſgiving, which I have omitted, not only becauſe of it's great Length, but alſo becauſe the Compiler of the *Apoſt. Conſtit.* ſeems to me to have ſo tamper'd with it, that it is not eaſy to diſtinguiſh his Additions and Alterations from what has been originally in it.

[b] Perhaps what here follows may have been added from *Dan.* vii. 10. and *Rev.* v. 11. the Angels and Archangels being mentioned immediately before.

[c] De M. S. V.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil.*

κύριε θεὲ, πάτερ παντοκράτορ, σὲ αἰνεῖν, σὲ ὑμνεῖν, σοὶ εὐχαριστεῖν, σοὶ ἀνθομολογεῖσθαι — τῷ ποιήσαντι τὸν οὐρανὸν, καὶ τὰ ἐν τῷ οὐρανῷ, γὴν, καὶ τὰ ἐν τῇ γῇ θάλασσαν, πηγὰς, ποταμὸς, λίμνας, καὶ πάντα τὰ ἐν αὐτοῖς —

Lit. *Chryſ.* [y] Ἄξιον καὶ δίκαιον σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ αἰνεῖν, σοὶ εὐχαριστεῖν, σὲ προσκυνεῖν ἐν παντὶ τόπῳ τῆς θεοπροεδρίας σου, —

Lit. *Baſ.* — [y] Ἄξιον ὡς ἀληθῶς, καὶ δίκαιον, καὶ πρέπον τῇ μεγαλοπρεπείᾳ τῆς ἁγιωσύνης σου, σὲ αἰνεῖν, σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ προσκυνεῖν, σοὶ εὐχαριστεῖν, σὲ δοξάζειν τὸν μόνον ὄντως ὄντα θεὸν —

‡ What anſwers to this in Lit. *Mar.* is Σὺ γὰρ εἶ ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας, καὶ δυνάμεως, καὶ κυριότητος, καὶ παντὸς ὀνόματος, ὀνομαζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι. Σοὶ παρεστήκασι χίλιαι χιλιάδες, καὶ μύριαι μυριάδες ἁγίων ἀγγέλων καὶ ἀρχαγγέλων στρατιαί. Σοὶ παρεστήκασι τὰ — πολυόμματα Χερουβὶμ, καὶ τὰ ἑξαπτέρυγα Σεραφὶμ, οἱ δυσὶ μὲν πτέρυξι τὰ πρόσωπα καλύπτοντα, καὶ δυσὶ τοὺς πόδας, καὶ δυσὶν ἱπτάμενα, καὶ κέκραγεν ἕτερον πρὸς τὸ

‡ *Irenæus L.* 2. *c.* 54. Enarrent numerum Angelorum, & ordinem Archangelorum, demonſtrent Thronorum Sacramenta, & doceant diverſitates Dominationum, Principatuum, & Poteſtatum atque Virtutum. *Let them tell the Number of the Angels, and the Order of the Archangels, let them ſhew the Myſteries of the Thrones, and teach us the Differences of the Dominions, Principalities, Authorities and Powers.* [*Nota Fuard. in loc.* Quibus ſi addas

The preſent Liturgy of St. *James*.

worſhip Thee, [a] to glorify Thee", to give Thanks unto Thee, the Maker of all Creatures viſible and inviſible; [b] the Treaſure of eternal good Things; the Fountain of Life and Immortality, the God and Governour of the Univerſe". To whom [c] the Heaven of Heavens ſing Praiſe, with all their Hoſts: the Sun and Moon, and the whole Choir of Stars: The Earth, [d] Sea, and all things that are in them: [e] *Jeruſalem* the heavenly [f] Aſſembly", the Church of the firſt-born that are written in Heaven, [g] the Spirits of juſt Men and Prophets, the Souls of Martyrs and Apoſtles." * The Angels, Archangels, Thrones, Dominions, Principalities, Authorities, and tremendous Powers; The many-eyed Cherubim, and the Seraphim with ſix Wings, who with twain cover their Faces, and with twain their Feet, and with twain they fly, crying one to another, with never-ceaſing Voices, [h] and uninterrupted Shouts of Praiſe", ſinging with a loud Voice the triumphal Hymn to thine exalted Glory, ſhouting, [i] glorifying", crying aloud, and ſaying,

The ancient Liturgy of the Church of *Jeruſalem*.

to worſhip Thee, to glorify Thee, to give Thanks to Thee, the Maker of all Creatures [b] viſible and inviſible; [the Treaſure of eternal good Things; the Fountain of Life and Immortality, the God and Governour of the Univerſe;] To whom [c] [2] the Heaven and" the Heaven of Heavens ſing Praiſe, with all their Hoſts: [3] The Sun and Moon, and the whole Choir of Stars: [4] The Earth, [d] and" Sea, and all things that are in them: ‡ [e] [5] The Angels, [6] Archangels, [7] Thrones, [8] Dominions, [9] Principalities, [10] Authorities, and [11] tremendous Powers: The [12] many-eyed Cherubim, and the [13] Seraphim with ſix Wings, who with twain cover their Faces, and with twain their Feet, and with twain they fly, [f] crying one to another, with never-ceaſing Voices, [g] and uninterrupted Shouts of Praiſe", [[ſinging with a loud Voice the triumphal Hymn to thine exalted Glory, ſhouting, glorifying, crying aloud,]] and ſaying,

φίμ. *This* [*Child*] *the Seraphim theologiſe* [i. e. *celebrate his Divinity*] p. 323.

* Vid. Juſt. M. Dial. p. 119, 120.

St. *Cyril* in Catech. Myſt. V.

and Sea, [3] the Sun and Moon, the Stars, and [1] all Creatures rational and irrational, viſible and inviſible, the [5] Angels, [6] Archangels, [11] Powers, [8] Dominions, [9] Principalities, [10] Authorities, [7] Thrones, of [12] the Cherubim with [b] * many Eyes in power,—we make mention alſo of [13] the Seraphim which *Iſaiah* ſaw in the holy Spirit ſtanding about the Throne of God, and with two Wings covering their Faces, and with two their Feet, and with two flying, and ſaying,

* Or, many Faces.

The *Clementine* Liturgy.

Hymns to Thee the true God [a]——The innumerable Hoſts of Angels, Archangels, Thrones, Dominions, Principalities, Authorities, Powers, thine everlaſting Armies worſhip Thee, The Cherubim, and the Seraphim with ſix Wings, with twain covering their Feet, with twain their Heads, and with twain flying, and ſaying; [b] together with thouſand thouſands [c] of Archangels", and ten thouſand times ten thouſand of Angels, crying inceſſantly with uninterrupted Shouts of Praiſe,

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

God, Father Almighty, to praiſe Thee, to ſing Hymns to Thee, to give Thanks to Thee, to confeſs unto Thee—who madeſt Heaven, and all things that are in Heaven; the Earth, and all things that are in the Earth; the Sea, the Fountains, Rivers, Lakes, and all things that are in them——

Lit. Chryſ. It is meet and right to ſing Hymns to Thee, to bleſs Thee, to praiſe Thee, to give Thanks to Thee, to worſhip Thee, in all Places of thy Dominion,——

Lit. Baſ. It is very meet and right, and becoming the Majeſty of thy Holineſs, to praiſe Thee, to ſing Hymns to Thee, to bleſs Thee, to worſhip Thee, to give Thanks to Thee, to glorify Thee, the only true God.

‡—*Lit. Mar.*—For thou art above all Principality, Authority, Power, and Dominion, and every Name that is named, not only in this World, but alſo in that which is to come. Thouſand thouſands, and ten thouſand times ten thouſand holy Angels and Archangels, thy Armies, ſtand before Thee. Before Thee ſtand the—many-eyed Cherubim, and the Seraphim with ſix Wings, who with twain cover their Faces, and with twain their Feet, and with twain they fly, crying one to an-

Cherubim & Seraphim, novem comperies. *To which if you add the Cherubim and Seraphim, you will find nine Orders.*] But theſe different Names taken from different Places of Scripture, do not prove that there are exactly ſo many angelical Orders, for ſome of them may perhaps coincide.

The preſent Liturgy of St. *James*.

The ancient Liturgy of the Church of *Jeruſalem*.

Pop.

Ἅγιος, Ἅγιος, Ἅγιος, [a] Κύριε Σαβαὼθ, πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου. Ὡσαννὰ ὁ ἐν τοῖς ὑψίστοις· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· Ὡσαννὰ ὁ ἐν τοῖς ὑψίστοις.

Pop.

† Ἅγιος, Ἅγιος, Ἅγιος, Κύριος Σαβαὼθ πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου.

Ὡσαννὰ ὁ ἐν τοῖς ὑψίστοις. εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου. Ὡσαννὰ ὁ ἐν τοῖς ὑψίστοις.

Sacerd.

Ἅγιος εἶ βασιλεῦ τῶν αἰώνων, καὶ πάσης ἁγιωσύνης [b] κύριος καὶ δωτήρ· Ἅγιος καὶ

Sacerd.

‡ Ἅγιος εἶ βασιλεῦ τῶν αἰώνων, καὶ πάσης ἁγιωσύνης δωτήρ. Ἅγιος καὶ ὁ μονο-

[a] L. Κύριος, as in St. *Cyril* and in *Lit. Clem. Mar. Chryſ.* and *Baſ.*

[b] *De Lit. Syr.*

St. *Cyril* in Catech. Myſt. V.

The *Clementine* Liturgy.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

ἕτερον ἀκαλαπαύσοις σόμασι, ϗ ἀσιγήτοις θεολογίαις, τ̃ ἐπινίκιον ϗ τρισάγιον ὕμνον ᾄδοντα, βοῶντα, δοξολογοῦντα, κεκραγότα ϗ λέγοντα τῇ μεγαλοπρεπεῖ σου δόξῃ,

Lit. *Chryſ.* καί τοι παρεσήκασι χιλιάδες ἀρχαγγέλων ϗ μυριάδες ἀγγέλων, τὰ Χερουβὶμ, ϗ τὰ Σεραφὶμ, ἑξαπτέρυγα, πολυόμματα, μελάρτια, πτερωτά· τὸν ἐπινίκιον ὕμνον ᾄδοντα, βοῶντα, κεκραγότα καὶ λέγοντα,

Lit. *Baſ.* σὲ γὰρ αἰνοῦσιν ἄγγελοι, ἀρχάγγελοι, θρόνοι, κυριότητες, ἀρχαὶ, ἐξουσίαι, δυνάμεις, ϗ τὰ πολυόμματα Χερουβὶμ, σοὶ παρίστανται κύκλῳ τὰ Σεραφὶμ, ἓξ πτέρυγες τῷ ἑνὶ, ϗ ἓξ πτέρυγες τῷ ἑνὶ, ϗ ταῖς μὲν δυσὶ καλυπτόμενα τὰ πρόσωπα ἑαυτῶν, ταῖς δὲ δυσὶ τοὺς πόδας, ϗ ταῖς δυσὶ πετόμενα, κέκραγεν ἕτερον πρὸς τὸ ἕτερον ἀκαταπαύστοις σόμασι, ἀσιγήτοις δοξολογίαις· τὸν ἐπινίκιον ὕμνον ᾄδοντα, βοῶντα, κεκραγότα, ϗ λέγοντα.

Pop.

Ἅγιος, Ἅγιος, Ἅγιος, Κύριος Σαβαώθ * * * *

Ἅγιος, Ἅγιος, Ἅγιος, Κύριος Σαβαώθ· πλήρης ὁ οὐρανὸς ϗ ἡ γῆ τ̃ δόξης αὐτοῦ. εὐλογητὸς εἰς τοὺς αἰῶνας. Ἀμήν.

Sacerd.

Ἅγιος γὰρ εἶ ὡς ἀληθῶς, ϗ πανά-

† So it is alſo in Lit. *Chryſ.* and *Baſ.* But Lit. *Mar.* has only Ἅγιος, Ἅγιος, Ἅγιος, Κύριος Σαβαώθ· πλήρης ὁ οὐρανὸς ϗ ἡ γῆ τ̃ ἁγίας σου δόξης. And then the Prieſt ſubjoins, πλήρης [γάρ] ἐστιν ὡς ἀληθῶς ὁ οὐρανὸς, ϗ ἡ γῆ τ̃ ἁγίας σου δόξης διὰ τ̃ ἐπιφανείας—

‡ Lit. *Chryſ.* Ἅγιος εἶ ϗ πανάγιος, σὺ, ϗ ὁ μονογενής σου υἱὸς, ϗ τὸ πνεῦμά σου τὸ ἅγιον, ἅγιος εἶ —

Lit. *Baſ.* Ἅγιος εἶ ὡς ἀληθῶς ϗ παναΐσιος, ϗ οὐκ ἔστι μέτρον τῇ μεγαλοπρεπείᾳ τῆς ἁγιωσύνης σου, ϗ ὅσιος ἐν πᾶσι τοῖς

* Here St. *Cyril*, without taking any notice of the following Thankſgiving introductory to the Words of Inſtitution, of the Words of Inſtitution themſelves, or of the Prayer of Oblation, paſſeth immediately to the Invocation, thus, διὰ τοῦτο γὰρ τὸν παραδοθεῖσαν ἡμῖν ἐκ τῶν Σεραφὶμ θεολογίαν

The preſent Liturgy of St. *James*.

The ancient Liturgy of the Church of *Jeruſalem*.

People.

Holy, Holy, Holy, Lord of Sabaoth, Heaven and Earth are full of thy Glory.

Hoſanna in the higheſt: Bleſſed be he that cometh in the Name of the Lord: Hoſanna in the higheſt,

Prieſt.

Holy art thou, O eternal King, and the [b] Lord and" giver of all holineſs: Holy is

People.

† Holy, Holy, Holy, Lord of Sabaoth, Heaven and Earth are full of thy Glory.

Hoſanna in the higheſt: Bleſſed be he that cometh in the Name of the Lord: Hoſanna in the higheſt.

Prieſt.

‡ Holy art thou, O eternal King, and the Giver of all Holineſs: Holy is thine

St. *Cyril* in Catech. Myſt. V.

The *Clementine* Liturgy.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil.*

other with never-ceaſing Voices, and uninterrupted Theologies, ſinging the triumphal and thrice holy Hymn, ſhouting, glorifying, crying aloud and ſaying to thine exalted Glory,

Lit. Chryſ.—although thouſands of Archangels, and ten thouſands of Angels ſtand before thee, the Cherubim, and the Seraphim, with ſix Wings, and many Eyes, aloft, upon the Wing ſinging the triumphal Hymn, ſhouting, crying aloud, and ſaying,

Lit. Baſ. The Angels, Archangels, Thrones, Dominions, Principalities, Authorities, Powers, and the many-eyed Cherubim, praiſe Thee, before Thee ſtand round the Seraphim, each of them with ſix Wings, who with twain cover their Faces, with twain their Feet, and with twain they fly, crying one to another with never-ceaſing Voices, and uninterrupted Shouts of Praiſe, ſinging the triumphal Hymn, ſhouting, crying aloud, and ſaying,

People.

Holy, Holy, Holy, Lord of Sabaoth, * * * *

Holy, Holy, Holy, Lord of Sabaoth, Heaven and Earth are full of his Glory. Bleſſed be he for evermore. Amen.

Prieſt.

For thou art truly holy and

† —Lin. 2.—*Lit. Mar.*—Holy, Holy, Holy, Lord of Sabaoth, Heaven and Earth are full of thy holy Glory—[for] Heaven and Earth are indeed full of thy holy Glory, by the Manifeſtation——

‡ *Lit. Chryſ.* Holy, and moſt holy art Thou, and thy only begotten Son, and thy Holy Spirit, Holy art Thou—

Lit. Baſ. Thou art truly holy and moſt holy, and the Majeſty of thy Holineſs is unlimited; Thou art holy

Θεολογίαν ταύτην λέγομεν, ὅπως κοινωνοὶ τῆς ὑμνωδίας ταῖς ὑπερκοσμίοις γινώμεθα τραπέζαις· ἵνα ἁγιάσαντες ἑαυτοὺς διὰ τῶν πνευματικῶν τούτων ὕμνων παρακαλῶμεν, &c. *for we therefore ſay this Theology delivered to us by the Seraphim, that in our Hymns we may communicate with the heavenly Hoſt; that ſo ſanctifying*

1 *ourſelves*

The preſent Liturgy of St. *James*.

ὁ μονογενής σε υἱὸς, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα ἐποίησας· Ἅγιον δὲ καὶ τὸ Πνεῦμά σε τὸ ἅγιον, τὸ ἐρευνῶν τὰ πάντα, καὶ τὰ βάθη σε τοῦ Θεοῦ. Ἅγιος εἶ παντοκράτορ, παντοδυνάμε, [c] ἀγαθὲ, φοβερὲ, εὔσπλαγχνε, ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σὸν· ποιήσας ἀπὸ γῆς ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν [d] ὃ" χαρισάμενος αὐτῷ τιμὴ τοῦ παραδείσου ἀπόλαυσιν· παραβάντα δὲ τιμὴν ἐντολήν σου, καὶ ἐκπεσόντα, τοῦτον ὃ περεῖδες ὐδὲ ἐγκατέλιπες ἀγαθὲ, ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὔσπλαγχνος πατὴρ, ἐκάλεσας αὐτὸν διὰ νόμου, ἐπαιδαγώγησας αὐτὸν διὰ τῶν προ-

[c] In *Lit. Syr.* terribilis, bonus, cum unigenito filio tuo, qui paſſionum particeps fuit, & maxime propter hominem figmentum tuum, quem e terra formaſti, & conceſſiſti illi delicias paradiſi: *terrible, good, together with thy only begotten Son, who became paſſible, and that for the ſake of Man the Workmanſhip of thy Hands, whom thou didſt form out of the Earth, and gaveſt him the Delights of Paradiſe.*

[d] *Lit. Syr.* & *and*, as above.

The ancient Liturgy of the Church of *Jeruſalem*.

γούμενος σε υἱὸς, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα ἐποίησας. Ἅγιον δὲ καὶ τὸ Πνεῦμα σε τὸ ἅγιον, τὸ ἐρευνῶν τὰ πάντα, καὶ τὰ βάθη σε τοῦ Θεοῦ. Ἅγιος εἶ παντοκράτωρ, παντοδυνάμε, ἀγαθὲ, φοβερὲ, εὔσπλαγχνε, ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σὸν, [a] || ποιήσας ἀπὸ γῆς ἄνθρωπον κατ' εἰκόνα σὴν * [b] καὶ" χαρισάμενος αὐτῷ τιμὴ τοῦ παραδείσου ἀπόλαυσιν· παραβάντα δὲ † ἐντολήν σου, καὶ ἐκπεσόντα τοῦτον † ὃ περεῖδες, ὐδὲ ἐγκατέλιπες ἀγαθὲ, ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὔσπλαγχνος πατὴρ, [c] ἐκάλεσας αὐτὸν διὰ νόμου, ἐπαιδαγώγησας αὐτὸν διὰ τῶν προφητῶν". ὕστερον

[a] I have omitted ὁ, *who*, becauſe I think the Senſe is plainer without it. Vid. *Athan. de Incar. Verb. p.* 56. Ed. *Colon.*

* Why I have omitted καὶ ὁμοίωσιν, *and Likeneſs*, will appear from *Origen. cont. Celſ. l.* 4. *p.* 180. εἰ μέν τοι εἰκόνει [Κελσος] διαφορὰν τοῦ κατ' εἰκόνα Θεοῦ γεγονέναι τὸν ἄνθρωπον, πρὸς τὸν καθ' ὁμοίωσιν. καὶ ὅτι ἀναλείφεσθαι εἰρηκέναι ὁ Θεὸς, Ποιήσωμεν ἄνθρωπον κατ' εἰκόνα καὶ ὁμοίωσιν ἡμετέραν· ἐποίησε δὲ ὁ Θεὸς τὸν ἄνθρωπον κατ' εἰκόνα Θεοῦ, ἀλλ' οὐχὶ καὶ καθ' ὁμοίωσιν ὅδη. *If* [Celſus] *had known the Difference betwixt Man's being made after the Image of God, and being after his Likeneſs; and that it is written that God ſaid*, Let us make Man after our Image and Likeneſs; *and God made Man after the Image of God, but and after his Likeneſs* is *not now* added. And thus alſo it will better anſwer to what comes afterwards in this Hymn, ἵνα ἐλθὼν τὴν σὴν ἀνανεώσῃ εἰκόνα, *that by his coming he might renew thy Image in us*, without any mention of ὁμοίωσιν *Likeneſs*.

[b] I have put καὶ, *and*, inſtead of ὁ, *who*, from *Lit. Syr.*

† St. *Cyr. p.* 152. οὐχ ὑπερεῖδεν τὸ γένος ἡμῶν ἀπολλύμενον, *did not deſpiſe loſt Mankind.*

[c] Though it be thus alſo not only in *Lit. Syr.* but in *Lit. Mar.* yet ſince the Apoſtle, *Gal.* iii. aſcribes the παιδαγωγία *Pedagogy* to the Law, I would rather incline to read it ἐπαιδαγώγησας αὐτὸν διὰ νόμου, ἐκάλεσας αὐτὸν [or rather ἐλάλησας αὐτῷ, *Heb.* i.] διὰ τῶν προφητῶν; *train him up by the Pedagogy of the Law, and recal him* [or rather, *ſpeak unto him*] *by the Prophets*; or yet more ſimply, ἐπαιδαγώγησας αὐτὸν διὰ νόμου καὶ προφητῶν; *and train him up by the Pedagogy of*

St. *Cyril* in Catech. Myst. V.

* * * * * * * *

ourselves with these spiritual Hymns, we may invocate, &c. as *p.* 26. But we are not therefore to think that any of these was then wanting in the Liturgy of the Church of *Jerusalem*: For as to the Words of Institution, the primitive Church always thought them necessary to the Consecration of the Eucharistick Elements, though they did not think them sufficient alone, without the Prayer of Invocation for the Descent of the holy Spirit upon them. Thus St. *Chrys. De prodit. Jud.* Σχῆμα πληρῶν ἵστηκεν ὁ Ἱερεὺς, τὰ ῥήματα φθεγγόμενος ἐκεῖνα, ἡ δὲ δύναμις, καὶ ἡ χάρις τοῦ Θεοῦ ἐστι· τοῦτό μου ἐστὶ τὸ σῶμα, τοῦτο τὸ ῥῆμα μεταῤῥυθμίζει τὰ προκείμενα. *The Priest fulfilling his Office stands pronouncing those Words, but the Power, and the Grace is of God: This is my Body, that Word changes the Gifts laid in open View.* Yet in other Places he plainly attributes the Consecration to the Invocation of the holy Spirit, and his Descent upon the Elements in consequence thereof, as *L.* 3. *de Sacerd. p.* 82. *Ed. Hug.* Ἔστηκε γὰρ ὁ Ἱερεὺς, ὡς πῦρ καταφέρων, ἀλλὰ τὸ Πνεῦμα τὸ ἅγιον· καὶ τὴν ἱκετηρίαν ἐπὶ πολὺ ποιεῖται, ὡς ἵνα τὸς λαμπὰς ἄνωθεν ἀφεθεῖσα καταναλώσῃ τὰ προκείμενα· ἀλλ' ἵνα ἡ χάρις ἐπιπεσοῦσα τῇ θυσίᾳ, δι' ἐκείνης τὰς ἁπάντων ἀνάψῃ ψυχάς. *For the Priest stands, not bringing down Fire, but the holy*

The *Clementine* Liturgy.

γιος, ὕψιστος καὶ ὑπερυψούμενος εἰς τοὺς αἰῶνας. Ἅγιος δὲ καὶ ὁ μονογενής σου υἱὸς, ὁ Κύριος ἡμῶν καὶ Θεὸς Ἰησοῦς [ὁ] Χριστός· ὃς—ἐ περιεῖδε τὸ γένος τῶν ἀνθρώπων ἀπολλύμενον, ἀλλὰ—μὴ νομικὴν παραινέσιν, μὴ προφητικὴς ἐλέγχους—εὐδόκησεν αὐτὸς, γνώμῃ σῇ, ὁ δημιουργὸς ἀνθρώπου, ἄνθρωπος γενέσθαι, —καὶ ἐξευμενίσατό σε τὸν ἑαυτοῦ Θεὸν καὶ πατέρα, —γεννᾶται ἐκ παρθένου, γεννᾶται ἐν σαρκὶ ὁ Θεὸς Λόγος, ὁ ἀγαπητὸς Υἱὸς,—ἐκ σπέρματος Δαβὶδ καὶ Ἀβραάμ,—γέγονεν ἐν μήτρᾳ παρθένου ὁ διαπλάσας πάντας τοὺς γενομένους, καὶ ἐνσαρκώθη ὁ ἄσαρκος, ὁ ἀχρόνως

Part of the Liturgies of St. *Mark*, St. *Chrysostom* and St. *Basil.*

ἔργοις σου, ὅτι ἐν δικαιοσύνῃ καὶ κρίσει ἀληθινῇ πάντα ἐπήγαγες ἡμῖν.

‖ What answers to this in Lit. *Mar.* is τῷ ποιήσαντί τὸν ἄνθρωπον κατ' ἰδίαν εἰκόνα, καὶ καθ' ὁμοίωσιν, ᾧ καὶ ἐχαρίσω τιμὴν ἐν παραδείσῳ τρυφῆν, παραβάντα δὲ αὐτὸν οὐκ ὑπερίδες, οὐδὲ ἐγκατέλιπες ἀγαθὲ, ἀλλὰ πάλιν ἀνεκαλέσω διὰ νόμου, ἐπαιδαγώγησας διὰ προφητῶν, ἀνέπλασας καὶ ἀνεκαίνισας διὰ—τοῦ μονογενοῦς σου υἱοῦ, τοῦ Κυρίου καὶ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

In Lit. *Bas.* immediately after what is above set down follows, πλάσας γὰρ τὸν ἄνθρωπον χοϊκὸν λαβὼν ἀπὸ τῆς γῆς, καὶ εἰκόνι τῇ σῇ, ὁ Θεὸς, τιμήσας, ἔθεικας ἐν τῷ παραδείσῳ τῆς τρυφῆς, ἀθανασίαν ζωῆς, καὶ ἀπόλαυσιν αἰωνίων ἀγαθῶν ἐν τῇ τηρήσει τῶν ἐντολῶν σου ἐπαγγελάμενον αὐτῷ· ἀλλὰ παρακούσαντά σε τοῦ ἀληθινοῦ Θεοῦ, τοῦ κτίσαντος αὐτὸν, καὶ τῇ ἀπάτῃ τοῦ ὄφεως ὑπαχθέντα, νεκρωθέντα τε τοῖς οἰκείοις αὐτοῦ παραπτώμασι, ἐξώρισας αὐτὸν ἐν τῇ δικαιοκρισίᾳ σου, ὁ Θεὸς, ἐκ τοῦ παραδείσου εἰς τὸν κόσμον τοῦτον, καὶ ἀπέστρεψας εἰς τὴν γῆν, ἐξ ἧς ἐλήφθη, οἰκονομῶν αὐτῷ τὸν παλιγγενεσίας σωτηρίαν τὸν ἐν αὐτῷ τῷ Χριστῷ σου. ὁ γὰρ ἀπεστράφης τὸ πλάσμα σου εἰς τέλος, ὃ ἐποίησας ἀγαθὲ,

The preſent Liturgy of St. *James*.

is thine only begotten Son, our Lord Jeſus Chriſt, by whom thou madeſt the Worlds: Holy alſo is thy Holy Spirit, who ſearcheth all things, even the Depths of thee, O God. Holy art thou who ruleſt over all, [c] Almighty and good God, terrible, yet full of Compaſſion: But eſpecially indulgent to the Workmanſhip of thy own Hands; who didſt make Man formed out of the Earth after thy own Image and Likeneſs [e], who" graciouſly gaveſt him the Enjoyment of Paradiſe: And when he had loſt his Happineſs by tranſgreſſing thy Commandment, Thou of thy Goodneſs didſt not deſpiſe nor abandon him, but didſt diſcipline him as a merciful Father, recal him by the Law, and train him up by the Pedagogy of the Prophets: And laſt of

The ancient Liturgy of the Church of *Jeruſalem*.

thine only begotten Son, our Lord Jeſus Chriſt, by whom thou madeſt the Worlds: Holy alſo is thy Holy Spirit, who ſearcheth all things, ev'n the Depths of thee, O God. Holy art thou who ruleſt over all, Almighty and good God, terrible, yet full of Compaſſion: But eſpecially indulgent to the Workmanſhip of thy own Hands; [a] || *for thou* didſt make Man, formed out of the Earth, after thy own Image *, [b] and" graciouſly gaveſt him the Enjoyment of Paradiſe: And when he had loſt his Happineſs by tranſgreſſing thy Commandment, thou of thy Goodneſs didſt + not deſpiſe nor abandon him; but didſt diſcipline him as a merciful Father, [c] recal him by the Law, and train him up by the Pedagogy of the Prophets." And laſt of

the Law and the Prophets. Thus St. *Cyril*, *p.* 64. ὁ διὰ νόμου καὶ προφητῶν—παιδαγωγήσας, *who train'd us up—by the Pedagogy of the Law and the Prophets.*—Vid. *Clem. Alex. Pæd. l.* 1. *c.* 11. *p.* 155.

St. *Cyril* in Catech. Myſt. V.

The *Clementine* Liturgy.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom*, and St. *Baſil.*

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holy Spirit, and makes an ample Supplication, not that a Torch let down from above may conſume the Gifts laid in open View, but that Grace lighting on the Sacrifice may by it inflame the Hearts of all. Again, *L.* 6. *p.* 234. Ὅτ' ἂν δὲ τὸ Πνεῦμα τὸ ἅγιον καλῇ, καὶ τὴν φρικωδεστάτην ἐπιτελῇ θυσίαν. *When he invocates the holy Spirit, and conſummates the tremendous Sacrifice.* And *Hom.* 32. *in Cæmet. appellat.* Ὅταν ἑστὼς πρὸ τῆς τραπέζης ὁ Ἱερεὺς τὰς χεῖρας ἀναβιβάσων εἰς τὸν οὐρανὸν, καλῶν τὸ Πνεῦμα τὸ ἅγιον τῷ παραγενέσθαι καὶ ἅψασθαι. *When the Prieſt ſtands before the Table, ſtretching out his Hands to Heaven, invocating the holy Spirit to come and give the Contact.* Accordingly *Greg Nyſſen. Orat.* 37. *quæ & magna Catechetica dicitur*, expreſly aſcribes the Conſecration to both, Ὁ ἅγιος ἁγιάζεται διὰ λόγου Θεοῦ καὶ ἐντεύξεως — πρὸς τὸ σῶμα τοῦ Λόγου μεταποιούμενον, καθὼς εἴρηται ὑπὸ τοῦ Λόγου, ὅτι τοῦτό ἐστι τὸ σῶμά μου. *The Bread is ſanctified by the Word of God and Prayer* [alluding to 1 Tim. iv. 5.] *being changed into the Body of the Logos, as it was ſaid by the Logos, that This is my Body.* And *Origen* in *Matth.* xv. *T.* 2. *p* 27. Sanctificatur per verbum Dei & per obſecrationem. *It is ſanctified by the Word of God and Prayer.* And this may perhaps direct us to underſtand that difficult Paſſage in *Juſt. M. Ap.* 1. *p.* 129.

moſt holy, the higheſt and moſt highly exalted for ever. Holy alſo is thine only begotten Son, our Lord and God, Jeſus [the] Chriſt: who—did not deſpiſe loſt Mankind, but—after the Admonition of the Law, after the Reproofs of the Prophets, ——he who was Man's Creator, was pleaſed himſelf, according to thy Will, to become Man, —and to appeaſe thee his God and Father; God the Logos, the beloved Son, being made of a Virgin, and made Fleſh,—of the Seed of *David* and *Abraham*;— he who forms all that are born, was himſelf formed in the Womb of a Virgin; he who was without Fleſh, was made Fleſh; he who was be-

alſo in all thy Works, for in Righteouſneſs and true Judgment haſt Thou done all things to us——

‡—*Lit. Mar.*—Who madeſt Man after thy own Image, and after thy Likeneſs, and didſt graciouſly give him the Delights of Paradiſe. And when he had tranſgreſſed, thou of thy Goodneſs didſt not deſpiſe nor abandon him, but didſt again recal him by the Law, and train him up by the Pedagogy of the Prophets, thou didſt reform and renew him by thy only begotten Son, our Lord, and God, and Saviour Jeſus Chriſt.

—*Lit. Baſ.*—For thou didſt form Man of the Duſt of the Earth, and didſt honour him with thy Image, O God; thou didſt place him in a Paradiſe of Pleaſure promiſing him immortal Life, and the Enjoyment of eternal good things upon his Obſervance of thy Commands: But when he diſobeyed Thee, the true God who created him, being ſeduced by the Deceit of the Serpent; and became ſubject to Death by his own Tranſgreſſion; Thou, O God, in thy juſt Judgment, didſt baniſh him out of Paradiſe into this World, and didſt reduce him again to the Earth from which he was taken; yet ſo as by thy Oeconomy to prepare for him a Regeneration unto that Salvation, which is in thy Chriſt. For thou didſt not for ever caſt off thy Workmanſhip which of thy Goodneſs thou hadſt made, nor forget what thy

The preſent Liturgy of St. *James*.

φηλῶν. ὕϛερον δὲ αὐτὸν τὸν μονογλμῆ σν υἱὸν [a] τὸν Κύριον ἡμῶν Ἰησῦν Χριϛὸν" ἐξαπέϛειλας εἰς τ κόσμον, ἵνα ἐλθὼν, τλὼ σλὼ ἀνανεώσῃ [b] καὶ ἀνεγείρῃ" εἰκόνα· [c] ὃς καλελθὼν ἐκ τ οὐρανῶν" καὶ σαρκωθεὶς ἐκ Πνεύματος ἁγίν καὶ Μαρίας τῆς παρθένν καὶ θεοτόκν· σωναναγραφείς τε τοῖς ἀνθρώποις, πάλα ὠκονόμησε πρὸς σωληρίαν τν ἡμῶν ἡμῶν· μέλλων δὲ τν ἑκούσιον [d] καὶ ζωοποιὸν διὰ ϛαυρν" θάνατον ὁ ἀναμάρλητος ὑπὲρ ἡμῶν τῶν ἁμαρλωλῶν καλαδέχεαι, ἐν τῇ νυκτὶ ᾗ παρεδίδλο, [e] μᾶλλον δὲ ἑαυτὸν παρεδίδν" ὑπὲρ τ τ κόσμν ζωῆς καὶ σωληρίας,

[a] *De Lit. Syr.*
[b] *De Lit. Syr.*
[c] *De Lit. Syr.*
[d] *De Lit. Syr.*
[e] *De Lit. Syr.*

The ancient Liturgy of the Church of *Jeruſalem*.

δὲ αὐτὸν τὸν μονογλμῆ σν υἱὸν τὸν Κύριον ἡμῶν Ἰησῦν Χριϛὸν ἐξαπέϛειλας εἰς τ κόσμον, ἵνα ἐλθὼν, τλὼ σλὼ ἀνανεώσῃ [καὶ ἀνεγείρῃ] εἰκόνα· * ὃς καλελθὼν ἐκ τῶν οὐρανῶν καὶ σαρκωθεὶς ἐκ Πνεύματος ἁγίν καὶ Μαρίας τῆς παρθένν· σωναναγραφείς τε τοῖς ἀνθρώποις, πάλα ὠκονόμησε πρὸς σωληρίαν τν ἡμῶν ἡμῶν· μέλλων δὲ τ σκούσιον καὶ ζωοποιὸν διὰ ϛαυρν θάναλον ὁ ἀναμάρλητος ὑπὲρ ἡμῶν τῶν ἁμαρλωλῶν καταδέχεαι, † ἐν τῇ νυκτὶ ᾗ παρεδίδλο || μᾶλλον δὲ ἑαυτὸν παρεδίδν ὑπὲρ τ τν κόσμν ζωῆς καὶ σωληρίας,

* S. *Cyril*, *p.* 51. ὅτ ὁ μονογενὴς υἱὸς τν Θεν — ἐξ οὐρανῶν καλῆλθεν—γεννηθεὶς ἐξ ἁγίας παρθένν, καὶ ἁγίν Πνεύματος—σαρκωθεὶς. *This only begotten Son of God —deſcended from Heaven—being born of the holy Virgin* by *the Holy Ghoſt—incarnate.*

|| ἑαυτὸν ἀπολύτρον παραδές, *Offering up himſelf a Ranſom.* St. *Cyril*, *p.* 167.

St. *Cyril* in Catech. Myſt. V.

The *Clementine* Liturgy.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil.*

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p. 129. which by only adding the Copulative καὶ *and*, (which might eaſily have been omitted in tranſcribing) will become very plain, thus, ἵνα καὶ τὴν δι' εὐχῆς [καὶ] λόγου τὴν παρ' αὐτοῦ εὐχαριστηθεῖσαν τροφὴν. *So the Food which is euchariſtiſed by Prayer* [*and*] *the Word* ſpoken *by him.* As to the Prayer of Oblation, St. *Cyril* plainly ſuppoſeth it, when he calls the Euchariſt immediately after, τὴν πνευματικὴν θυσίαν, τὴν ἀναίμακτον λατρείαν. *The ſpiritual Sacrifice, the unbloody Service*; (as *Athenag.* long before ſays of it, *Leg. pro Chriſt. p.* 49. καὶ τοι προσφέρειν οἶον ἀναίμακτον θυσίαν, καὶ τὴν λογικὴν προσάγειν λατρείαν. *Yet we ought to offer the unbloody Sacrifice, and to preſent the reaſonable* [i. e. myſtical, or ſpiritual] *Service*;) and ſays, ἐπὶ τῆς θυσίας ἐκείνης τῷ ἱλασμῷ παρακαλοῦμεν τὸν θεόν· *by this propitiatory Sacrifice we beſeech God*; and a little after, Χριστὸν ἐσφαγιασμένον ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων προσφέρομεν ἐξιλεούμενοι ὑπὲρ αὐτῶν καὶ ἡμῶν τὸν φιλάνθρωπον; *we offer Chriſt ſlain for our Sins, propitiating the Lover of Men both for them and ourſelves.* And this alſo plainly ſhews that the Chriſtian Sacrifice was not an Oblation only of the bare Primitiæ, to give Thanks to God as the Author of all the good things we enjoy, and to acknowledge his Dominion over us; but that it was an Oblation of them as ſo far conſecrated by the Words

ὑμνηθεὶς ἐν χρόῳ γεγένῆσαι· — ἐφανέρωσέ σε τὸ ὄνομα τοῖς ἀγνοοῦσιν αὐτὸ, — τῷ εὐσέβειαν ἀνεζωπύρωσε, τὸ θέλημά σε ἐπλήρωσε, τὸ ἔργον ὁ ἔδωκας αὐτῷ ἐτελείωσε· καὶ ταῦτα πάντα καλορθώσας, χερσὶν ἀνέμων καλαχεθεὶς — παραδοθεὶς Πίλατῳ τῷ ἡγεμόνι — σωρῷ προσηλώθη ὁ ἀπαθὴς, καὶ ἀπέθανεν ὁ τῇ φύσει ἀθάνατος, καὶ ἐτάφη ὁ ζωοποιὸς, ἵνα πάθος λύσῃ καὶ θανάτῳ ἐξέλῃται τέτους τοὺς δι' ὃς παρεγένετο, καὶ ῥήξῃ τὰ δεσμὰ τοῦ διαβόλου, καὶ ῥύσηται τοὺς ἀνθρώπους ἐκ τῆς ἀπάτης αὐτοῦ· καὶ ἀνέσῃ ἐκ νεκρῶν τῇ

ᾠδῇ ἐπελάθετο ἔργα χειρῶν σου, ἀλλ' ἐπεσκέψω πολυτρόπως διὰ πλάσματα ἐλέους σου. προφήτας ἐξαπέστειλας, ἐποίησας δυνάμεις διὰ τῶν ἁγίων σου τῶν καθ' ἑκάστην γενεὰν εὐαρεστησάντων σοι. ἐλάλησας ἡμῖν διὰ στόματος τῶν δούλων σου τῶν προφητῶν, προκατηγγέλλων ἡμῖν τὰ μέλλοντα ἔσεσθαι σωτηρίαν· νόμον ἔδωκας εἰς βοήθειαν· ἀγγέλους ἐπέστησας φύλακας, ὅτε δὲ ἦλθε τὸ πλήρωμα τῶν καιρῶν, ἐλάλησας ἡμῖν ἐν αὐτῷ τῷ υἱῷ σου, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησας. ὃς ὢν ἀπαύγασμα τῆς δόξης σου, καὶ χαρακτὴρ τῆς ὑποστάσεώς σου, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα σοὶ τῷ θεῷ καὶ πατρί· ἀλλὰ θεὸς ὢν προαιώνιος, ἐπὶ τῆς γῆς ὤφθη, καὶ τοῖς ἀνθρώποις συναναστράφη, καὶ ἐκ παρθένου ἁγίας σαρκωθεὶς, ἐκένωσεν ἑαυτὸν μορφὴν δούλου λαβών, σύμμορφον γενόμενος τῷ σώματι τῆς ταπεινώσεως ἡμῶν, ἵνα ἡμᾶς συμμόρφους ποιήσῃ τῆς εἰκόνος τῆς δόξης αὐτοῦ. ἐπειδὴ γὰρ δι' ἀνθρώπου ἡ ἁμαρτία εἰσῆλθεν εἰς τὸν κόσμον, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος εὐδόκησεν ὁ μονογενὴς σου υἱὸς, ὁ ὢν ἐν τοῖς κόλποις σου τοῦ Θεοῦ καὶ πατρὸς γνήσιος ἐκ γυναικὸς τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας, γνήσιος ὡς ἡμεῖς, καθαιρεῖται τῷ ἁμαρτίαν ἐν τῇ σαρκὶ αὐτοῦ· ἵνα οἱ ἐν τῷ Ἀδὰμ ἀποθνήσκοντες ζωοποιηθῶσιν ἐν αὐτῷ τῷ Χριστῷ σου καὶ ἐμπολιτευσάμενος τῷ κόσμῳ

The preſent Liturgy of St. *James*.

all thou didſt ſend thine own only begotten Son, [a] our Lord Jeſus Chriſt" into the World, that by his coming he might renew [b] and revive" thy Image in us; who deſcended [c] from Heaven," and was incarnate by the Holy Ghoſt of the Virgin *Mary*, the Mother of God, converſed with Mankind, and directed his whole Diſpenſation to our Salvation. And when the Hour was come that he who had no Sin was to ſuffer a voluntary [d] and life-giving" Death [d] upon the Croſs" for us Sinners, in the ſame Night that he was betrayed, [e] or rather offered up himſelf" for the Life and Salvation of the World,

The ancient Liturgy of the Church of *Jeruſalem*.

all thou didſt ſend thine own only begotten Son our Lord Jeſus Chriſt into the World, that by his coming he might renew [and revive] thy Image in us; * who deſcended from Heaven, and was incarnate by the Holy Ghoſt of the Virgin *Mary*, converſed with Mankind, and directed his whole Diſpenſation to our Salvation. And when the Hour was come, that he who had no Sin was to ſuffer a voluntary and life-giving Death upon the Croſs for us Sinners, † in the ſame Night that he was betrayed, ‖ or rather offered up himſelf for the Life and Salvation of the World,

St. *Cyril* in Catech. Myſt. V. — The *Clementine* Liturgy. — Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

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Words of Inſtitution as to be made the Antitypes, or inſtituted Repreſentatives of the Body and Blood of Chriſt. Thus alſo *Macarius Egypt. Hom.* 27. προσφέρεται ἄρτος καὶ οἶνος Ἀντίτυπον τῆς σαρκὸς αὐτοῦ καὶ αἵματος. *Bread and Wine are offered, the Antitype of his Body and Blood.* And *Greg. Naz. Orat.* 1. *Apol.* προσφέρειν—τὴν τῶν μεγάλων μυστηρίων Ἀντίτυπον. *To offer the Antitype of the great Myſteries.* This likewiſe plainly appears from St. *Cyprian*'s 63d Epiſt. where he ſays, Utique id nos — facere oportet quod Chriſtus fecit, & quod faciendum eſſe mandavit—[qui] Sacrificium Patri ſeipſum primus obtulit, & hoc in ſui Commemorationem præcepit. *We ought—to do that which Chriſt did, and which he commanded to be done—*[*who*] *firſt offered himſelf a Sacrifice to the Father, and commanded us to do this in Commemoration of him.* And again in the ſame Ep. Qui Sacrificium Deo Patri obtulit—panem & vinum, ſuum ſcilicet Corpus & Sanguinem; *Who offered a Sacrifice to God the Father—Bread and Wine, to wit, his own Body and Blood.* And therefore this Oblation muſt then (as it ſtill does in this, as well as in the other ancient Liturgies) have followed immediately after the Words of Inſtitution. Which Oblation the Prieſt prays that God would accept of, not by ſending down Fire from Heaven, as

gotten before all time, was born in time:—he manifeſted thy Name to them that knew it not;—he revived Piety, fulfilled thy Will, and finiſhed the Work which thou gaveſt him to do, and when he had done all theſe things, being apprehended by the Hands of wicked Men--and delivered to *Pilate* the Governour — he who is impaſſible was nailed to the Croſs, and he who by Nature is immortal died, and the Giver of Life was buried, that he might deliver thoſe from Suffering for whoſe Sake he came, and ſet them free from Death; and that he might break the Bands of the Devil, and reſcue Mankind from his Deceit. He roſe again the third

own Hands had formed, but didſt in divers manners viſit us in the Bowels of thy Mercy. Thou didſt ſend Prophets, and work Miracles by thy Saints, who in every Age pleaſed thee. Thou ſpakeſt unto us by the Mouth of thy Servants the Prophets, foretelling us of that Salvation which was to come. Thou gaveſt the Law for a Help to us, and didſt appoint Angels to be our Guardians. And when the Fulneſs of Time was come, thou ſpakeſt unto us by thy own Son, by whom thou madeſt the Worlds. Who being the Brightneſs of thy Glory, and the expreſs Image of thy Perſon, and upholding all things by the Word of his Power, thought it no Robbery to be equal to Thee his God and Father. Nevertheleſs he who was God from all Eternity, appeared upon the Earth, and converſed with Men, and being incarnate of the holy Virgin, he emptied himſelf, taking upon him the Form of a Servant, being made conform to the Body of our low Eſtate, that he might make us conform to the Image of his Glory. For as by Man Sin entered into the World, and Death by Sin, it ſeemed good to thy only begotten Son, who is in the Boſom of Thee his God and Father, being made of a Woman, the holy and ever-virgin *Mary*, the Mother of God, made under the Law, to condemn Sin in his Fleſh, that thoſe who die in *Adam* might be made alive in him, thy Chriſt: He converſed in this World,

The preſent Liturgy of St. *James.*

The ancient Liturgy of the Church of *Jeruſalem.*

St. *Cyril* in Catech. Myſt. V.

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as of old, to conſume it, but his holy Spirit to tranſmute it, (μεταβάλλειν, as St. *Cyril*, μεταῤῥυθμίζειν, as St. *Chryſoſtom*, μεταποιεῖν, as *Greg. Nyſſen* expreſſeth it,) and to make it truly, really, and effectually the ſpiritual and life-giving Body and Blood of Chriſt.

The *Clementine* Liturgy.

τρίτῃ ἡμέρᾳ καὶ τεσσαράκοντα ἡμέραις διαλρίψας τοῖς μαθηταῖς ἀνελήφθη, εἰς τὰς ἀρανὰς, καὶ ἐκαθέσθη ἐκ δεξιῶν σε τοῦ Θεοῦ καὶ πατρὸς αὐτοῦ. Μεμνημένοι ὧν ὧν δι' ἡμᾶς ὑπέμεινεν, εὐχαριςοῦμέν σοι, θεὲ παντοκράτορ, οὐχ' ὅσον ὀφείλομεν, ἀλλ' ὅσον δυνάμεθα, καὶ τῷ διάταξιν αὐτοῦ πληροῦμεν. ἐν ᾗ γὰρ νυκτὶ παρεδίδοτο,

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

τούτῳ, δὸς προσλάβωμα σωτηρίας, ἀποςήσας ἡμᾶς τῆς πλάνης τῶν εἰδώλων, προσήγαγε τῇ ἐπιγνώσει σε τοῦ ἀληθινοῦ Θεοῦ καὶ πατρὸς, κτησάμενον ἡμᾶς ἑαυτῷ λαὸν περούσιον, βασιλικὸν ἱεράτευμα, ἔθνος ἅγιον, καὶ καθαρίσας ἐν ὕδατι, καὶ ἁγιάσας τῷ πνεύματι τῷ ἁγίῳ· ἔδωκεν ἑαυτὸν ἀντάλλαγμα τῷ θανάτῳ ἐν ᾧ καθεχόμεθα πεπραμένοι ὑπὸ τὴν ἁμαρτίαν· καὶ καταβὰς διὰ τοῦ σταυροῦ εἰς τὸν ᾅδην, ἵνα πληρώσῃ ἑαυτοῦ τὰ πάντα, ἔλυσε τὰς ὠδῖνας τοῦ θανάτου· καὶ ἀναστὰς τῇ τρίτῃ ἡμέρᾳ, καὶ ὁδοποιήσας σαρκὶ τὴν ἐκ νεκρῶν ἀνάστασιν, καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι ὑπὸ τοῦ φθορᾶς τὸν ἀρχηγὸν τῆς ζωῆς, ἐγένετο ἀπαρχὴ τῶν κεκοιμημένων, πρωτότοκος ἐκ τῶν νεκρῶν· ἵνα ᾖ αὐτὸς τὰ πάντα ἐν πᾶσι πρωτεύων, καὶ ἀνελθὼν εἰς τοὺς ὐρανοὺς ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσυνῆς σε ἐν ὑψηλοῖς· ὃς καὶ ἤξει ἀποδοῦναι ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ· καταλιπὼν ἡμῖν ὑπομνήματα τοῦ σωτηρίου αὐτοῦ πάθους, — μέλλων γὰρ ἐξιέναι ἐπὶ τὸ ἑκούσιον — καὶ ζωοποιὸν αὐτοῦ θάνατον, τῇ νυκτὶ ᾗ παρεδίδου ἑαυτὸν ὑπὲρ τῆς τοῦ κόσμου ζωῆς,

† So Lit. *Chryſ.* Τῇ νυκτὶ ᾗ παρεδίδου, μᾶλλον δὲ ἑαυτὸν παρεδίδου ὑπὲρ τῆς τοῦ κόσμου ζωῆς,

Lit. *Mar.* Τῇ νυκτὶ ᾗ παρεδίδου ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, καὶ τοῦ ὑπὲρ πάντων ὑψίσταλον [l. ὑφίσταλο] θάναλον σαρκὶ,

The present Liturgy of St. *James*.

The ancient Liturgy of the Church of *Jerusalem*.

St. *Cyril* in Catech. Myſt. V.

The *Clementine* Liturgy.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

* * * * * * * *

Day from the Dead, and having converſed forty Days with his Diſciples, he was taken up into Heaven, and ſet at the right Hand of thee his God and Father. We therefore in Commemoration of thoſe things which he endured for us, give Thanks to Thee, O Almighty God, not as we ought, but as we are able, and fullfil his Inſtitution. For in the ſame Night that he was betrayed

gave the Precepts of Salvation, took us off from the Error of Idolatry, and brought us to the Knowledge of Thee the true God and Father, purchaſing us to himſelf a peculiar People, a royal Prieſthood, a holy Nation, and purifying us with Water, and ſanctifying us by the Holy Ghoſt: He gave himſelf a Ranſom to Death, by which we were holden, being ſold under Sin; and deſcending through the Croſs into Hades, that he might fill all things with himſelf, he looſed the Pains of Death; and riſing again the third Day, and opening a Way in the Fleſh to the Reſurrection of the Dead, for as much as it was not poſſible that the Author of Life ſhould be holden of Corruption, he became the Firſt-fruits of them that ſlept, the Firſt-born from the Dead, that he might be the firſt of all in all things, and aſcending into Heaven, he ſat down at the right Hand of thy Majeſty on high; who ſhall alſo come again to render to every one according to his Works. But he has left us theſe Memorials of his ſalutary Paſſion—for when he was to go out to his voluntary—and life-giving Death, in the ſame Night in which he offered up himſelf for the Life of the World,

† —*Lit. Chryſ.* In the ſame Night that he was betrayed, or rather offered up himſelf for the Life of the World,

Lit. Mar. In the ſame Night in which he offered up himſelf for our Sins, and underwent Death in the Fleſh for all,

The present Liturgy of St. *James*.

Deinde Sacerdos Panem manibus accipiens, dicit,

Λαβὼν τὸν ἄρτον ἐπὶ τ ἁγίων [a] καὶ ἀχράντων" καὶ ἀμώμων, [b] καὶ ἀθανάτων" αὐτοῦ χειρῶν, ἀναβλέψας εἰς τὸν οὐρανὸν, καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ πατρὶ, εὐχαριστήσας, ἁγιάσας, κλάσας, ἔδωκεν [c] ἡμῖν" τοῖς αὐτοῦ μαθηταῖς [d] καὶ ἀποστόλοις," εἰπών· [e] Diac. dicunt, Ἐς ἄφεσιν ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον."

Sacerd.

Λάβετε, φάγετε, τοῦτό μου ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον καὶ διδόμενον εἰς ἄφεσιν ἁμαρτιῶν". [f] Pop. Ἀμήν." Sacerd. accipit Calicem & dicit,

Ὡσαύτως μὴ τὸ δειπνῆσαι, λαβὼν τὸ ποτήριον, καὶ κεράσας ἐξ οἴνου καὶ ὕδατος [g] καὶ ἀναβλέψας εἰς τὸν οὐρανὸν καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ πατρὶ" εὐχαριστήσας, ἁγιάσας, εὐλογήσας, [h] πλήσας πνεύματος ἁγίου," ἔδωκεν [i] ἡμῖν," τοῖς αὐτοῦ μαθηταῖς εἰπών, πίετε ἐξ αὐτοῦ πάντες, τοῦτό μου ἐστὶ τὸ αἷμα τὸ [k] καινῆς διαθήκης τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχεόμενον καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν· [l] Pop. Ἀμήν. Sacerd." Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. [l] Ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ υἱοῦ τοῦ ἀνθρώπου καταγγέλλετε, καὶ τὴν ἀνάστασιν αὐτοῦ ὁμολογεῖτε, ἄχρις οὗ ἔλθῃ."

[a] *De Lit. Clem.*
[b] *De Lit. Syr. Clem. Mar. Chr. & Baſ.*
[c] *De Lit. Syr. Clem. & Mar. Chr. & Baſ.*
[d] *De Lit. Clem.*
[e] *De Clem. Mar. Chr. & Baſ. & Lit. Syr.*
[f] *De Lit. Syr. & Clem.*
[g] *De Syr. Clem. & Baſ.*
[h] *De Lit. Syr. Clem. Chryſ. & Baſ.*
[i] *Lit. Syr.* iiſdem *theſe*, & *de Chr. Mar. & Baſ.*
[k] *De Lit. Clem.*
[l] *De Lit. Chryſ.*

The ancient Liturgy of the Church of *Jeruſalem*.

Λαβὼν τ ἄρτον ἐπὶ τ ἁγίων καὶ ἀμώμων αὐτοῦ χειρῶν ἀναβλέψας εἰς τ οὐρανὸν, καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ πατρὶ, εὐχαριστήσας, ἁγιάσας, κλάσας, ἔδωκεν τοῖς αὐτοῦ μαθηταῖς, εἰπών· Λάβετε, φάγετε, τοῦτό μου ἐστὶ τὸ Σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον καὶ διδόμενον, εἰς ἄφεσιν ἁμαρτιῶν.

Ὡσαύτως μὴ τὸ δειπνῆσαι, λαβὼν τὸ ποτήριον, * καὶ κεράσας ἐξ οἴνου καὶ ὕδατος," εὐχαριστήσας, ἁγίασας, εὐλογήσας, ἔδωκεν τοῖς αὐτοῦ μαθηταῖς, εἰπών, πίετε ἐξ αὐτοῦ πάντες, τοῦτό μου ἐστὶ τὸ αἷμα τὸ τῆς καινῆς διαθήκης τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχεόμενον καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν †.

* So it is alſo in *Lit. Clem. Mar.* and *Baſil*, not to mention many other latter Liturgies. And the Teſtimonies for the Mixture of Wine and Water in the Euchariſtick Cup are ſo many and ſo early, that there can be no doubt of it's being an Apoſtolical Tradition, and conſequently derived from the Practice of Chriſt himſelf.

† I have omitted Ὁσάκις γὰρ, *for as oft*, &c. becauſe in 1 *Cor.* xi. from whence they are taken, they ſeem not to be the Words of our Saviour, but the Inference of St. *Paul* from his Command τοῦτο ποιεῖτε, *do this*, &c. howſoever they have come to be inſerted in ſo many Liturgies. And though they are not ſo exceptionable in this Lit. where they are in the third Perſon, as in *Lit. Syr. Clem.* &c. where they are put in the firſt, yet ſtill the Connexion is at leaſt more natural without them, where after repeating the Command of our Lord τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν, *do this in Remembrance of me*, the Prieſt immediately ſubjoins μιμνήμενοι οὖν, *wherefore in Remembrance*, &c.

St. *Cyril* in Catech. Myſt. V.

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The *Clementine* Liturgy.

Λαβὼν ἄρτον ταῖς ἁγίαις καὶ ἀμώμοις αὐτοῦ χερσὶ καὶ ἀναβλέψας πρὸς σὲ τὸν θεὸν αὐτοῦ καὶ πατέρα [a] καὶ κλάσας, ἔδωκε τοῖς μαθηταῖς, εἰπών· [τοῦτο τὸ μυστήριον τῆς καινῆς διαθήκης] λάβετε [ἐξ αὐτοῦ,] φάγετε· τοῦτό ἐστι τὸ Σῶμά μου, τὸ περὶ πολλῶν θρυπτόμενον εἰς ἄφεσιν ἁμαρτιῶν.

Ὡσαύτως καὶ τὸ ποτήριον, κεράσας ἐξ οἴνου καὶ ὕδατος, καὶ ἁγιάσας, ἐπέδωκεν αὐτοῖς, λέγων· πίετε ἐξ αὐτοῦ πάντες· τοῦτό ἐστι τὸ Αἷμά μου, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. [Ὁσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ πίνητε τὸ ποτήριον τοῦτο, τὸν θάνατον τοῦ ἐμοῦ καταγγέλλετε, καὶ τὴν ἐμὴν ἀνάστασιν καὶ ἀνάληψιν ὁμολογεῖτε, ἄχρις οὗ ἂν ἔλθῃ.]

[a] f. add εὐλογήσας, *bleſſing*, as in *Matth.* and *Mark*; or εὐχαριστήσας, *giving thanks*, as in *Luke*, and 1 *Cor.* xi. or ἁγιάσας, *ſanctifying*, as below.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

Lit. *Mar.* Σωαναχλιθεὶς μὴ [add. τῶν ἁγίων μαθητῶν καὶ ἀποστόλων, ἔλαβεν ἄρτον ἐπὶ] τὸ ἁγίων καὶ ἀχράντων καὶ ἀμώμων αὐτοῦ χειρῶν, [add. καὶ] ἀναβλέψας εἰς [add. τὸ ὑψηλὸν πρὸς σὲ] τὸν ἴδιον πατέρα, θεὸν ἡμῶν καὶ θεὸν τῶν ὅλων, εὐχαριστήσας, εὐλογήσας, ἁγιάσας, κλάσας, διέδωκε τοῖς ἁγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπών· —Λάβετε, φάγετε· —τοῦτο γάρ ἐστι τὸ Σῶμά μου τὸ ὑπὲρ ὑμῶν κλώμενον καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν.—Ὡσαύτως καὶ τὸ ποτήριον μὴ τὸ δειπνῆσαι λαβὼν, καὶ κεράσας ἐξ οἴνου καὶ ὕδατος, ἀναβλέψας εἰς τὸ ὑψηλὸν πρὸς σὲ τὸν ἴδιον πατέρα, θεὸν ἡμῶν, καὶ θεὸν τῶν ὅλων, εὐχαριστήσας, εὐλογήσας, πλήσας πνεύματος ἁγίου, μετέδωκε τοῖς ἁγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπών, πίετε ἐξ αὐτοῦ πάντες,—τοῦτο γάρ ἐστι τὸ Αἷμά μου τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν·—τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτο, πίνητε τὸ ποτήριον τοῦτο, τὸν ἐμὸν θάνατον καταγγέλλετε, καὶ τὴν ἐμὴν ἀνάστασιν καὶ ἀνάληψιν ὁμολογεῖτε, ἄχρις οὗ ἂν ἔλθω.

Lit. *Chryſ.* Λαβὼν ἄρτον ἐν ταῖς ἁγίαις αὐτοῦ καὶ ἀχράντοις καὶ ἀμωμήτοις χερσὶν, εὐχαριστήσας καὶ εὐλογήσας, ἁγιάσας, κλάσας, ἔδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπών·—Λάβετε, φάγετε, τοῦτό μου ἐστὶ τὸ Σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον εἰς

The preſent Liturgy of St. *James.*

Then the Prieſt taking the Bread into his Hands, ſaith,

Taking Bread into his holy [a] and undefiled," and immaculate, [b] and immortal" Hands, looking up to Heaven, and preſenting it to thee his God and Father, he gave Thanks, ſanctified, and broke it, and gave it to [c] us" his Diſciples, [d] and Apoſtles," ſaying,

[c] The Deacons ſay, for Remiſſion of Sins, and for Life everlaſting."

Prieſt.

Take, eat, This is my Body which is broken and given for you, for the Remiſſion of Sins. [f] Peop. Amen." The Prieſt taketh the Cup, and ſaith,

In like manner after Supper, He took the Cup, and having mix'd it of Wine and Water, [g] and looking up to Heaven, and preſenting it to Thee his God and Father," he gave Thanks, ſanctified and bleſs'd it, [h] filling it with the holy Spirit," and gave it to [i] us" his Diſciples, ſaying, Drink ye all of this, This is my Blood of the New Teſtament, which is ſhed and given for you and for many, for the Remiſſion of Sins.

[k] Peop. Amen. Prieſt."

Do this in Remembrance of me.

For as oft as ye eat this Bread and drink this Cup, ye do ſhew forth the Death of the Son of Man, and confeſs his Reſurrection, until his Coming again.

The ancient Liturgy of the Church of *Jeruſalem.*

Taking Bread into his holy and immaculate Hands, looking up to Heaven, and preſenting it to thee his God and Father, he gave Thanks, ſanctified and broke it, and gave it to his Diſciples, ſaying, Take, eat, This is my Body which is broken and given for you, for the Remiſſion of Sins.

In like manner, after Supper, He took the Cup, * and having mixed it of Wine and Water" he gave Thanks, ſanctified, and bleſſed it, and gave it to his Diſciples, ſaying, Drink ye all of this, This is my Blood of the New Teſtament, which is ſhed and given for you and for many, for the Remiſſion of Sins. Do this in Remembrance of me †.

St. *Cyril* in Catech. Myſt. V.

* * * * * * * *

The *Clementine* Liturgy.

Taking Bread into his holy and immaculate Hands, and looking up to thee his God and Father, * and breaking it, he gave it to his Diſciples, ſaying, [This is the Myſtery of the New Teſtament,] Take [of it,] eat, This is my Body, which is broken for many, for the Remiſſion of Sins.

In like manner alſo *he took* the Cup, having mixed it of Wine and Water, and ſanctified it, and gave it to them, ſaying, Drink ye all of this, This is my Blood, which is ſhed for many for the Remiſſion of Sins. Do this in Remembrance of me. [For as oft as ye eat this Bread, and drink this Cup, ye do ſhew forth my Death till my Coming again.]

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

Lit. Mar. Having ſat down to Supper with [add, his holy Diſciples and Apoſtles, he took Bread into] his holy and undefiled, and immaculate Hands, [add, and] looking up to [add, Heaven, to Thee] his own Father, but our God, and the God of All, he gave Thanks, bleſſed, ſanctified, and broke it, and gave it to his holy and bleſſed Diſciples and Apoſtles, ſaying, Take, eat, for This is my Body, which is broken and given for you, for the Remiſſion of Sins. In like manner, after Supper, he took the Cup, and having mixed it of Wine and Water, and looking up to Heaven, to Thee his own Father, but our God, and the God of All, he gave Thanks, bleſſed, and filled it with the holy Spirit, and gave it to his holy and bleſſed Diſciples and Apoſtles, ſaying, Drink ye all of this, for This is my Blood of the New Teſtament, which is ſhed and given for you and for many, for the Remiſſion of Sins. Do this in Remembrance of me. For as oft as ye eat this Bread, and drink this Cup, ye do ſhew forth my Death, and confeſs my Reſurrection and Aſſumption, till my Coming again.

Lit. Chryſ. Taking Bread into his holy and undefiled, and immaculate Hands, he gave Thanks, and bleſſed, ſanctified and broke it, and gave it to his holy Diſciples and Apoſtles, ſaying, Take, eat, This is my Body which is broken for you, for the Remiſſion of

The preſent Liturgy of St. *James*.

The ancient Liturgy of the Church of *Jeruſalem*.

[a] Diac. Πιστεύομεν καὶ ὁμολογοῦμεν"

[b] Pop. Τὸν θάνατόν σου Κύριε καταγγέλλομεν, καὶ τὴν ἀνάστασίν σου ὁμολογοῦμεν."

Sacerd.

Μεμνημένοι οὖν καὶ ἡμεῖς [c] οἱ ἁμαρτωλοὶ τ̃ ζωοποιῶν αὐτοῦ παθημάτων, τ̃ σωτηρίου σταυροῦ, καὶ" τ̃ θανάτου, [d] καὶ τ̃ ταφ̃ς" καὶ

Μεμνημένοι οὖν καὶ ἡμεῖς [οἱ ἁμαρτωλοὶ τ̃ ζωοποιῶν αὐτοῦ παθημάτων, τ̃ σωτηρίου σταυροῦ, καὶ] τ̃ θανάτου, [καὶ τ̃ ταφ̃ς] καὶ τ̃

[a] *De Lit. Syr. Clem. Mar. Chryſ. & Baſ.*
[b] *De Lit. Clem. Mar. Chryſ. & Baſ.*
[c] *De Lit. Syr.*
[d] *De Lit. Syr.*

St. *Cyril* in Catech. Myst. V.

The *Clementine* Liturgy.

Part of the Liturgies of St. *Mark*, St. *Chrysostom* and St. *Basil*.

ἄφεσιν ἁμαρτιῶν.—Ὁμοίως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων·—πίετε ἐξ αὐτοῦ πάντες, τοῦτό ἐστι τὸ Αἷμά μου τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχεόμενον εἰς ἄφεσιν ἁμαρτιῶν. —[add, τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.]

Lit. *Bas.* Λαβὼν ἄρτον ἐπὶ τῶν ἁγίων αὐτοῦ καὶ ἀχράντων χειρῶν, ἀναδείξας σοι τῷ Θεῷ καὶ πατρί, εὐχαριστήσας, εὐλογήσας, ἁγιάσας, κλάσας,—ἔδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπών· Λάβετε, φάγετε, τοῦτό μου ἐστὶ τὸ Σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον εἰς ἄφεσιν ἁμαρτιῶν. —Ὁμοίως καὶ τὸ ποτήριον ἐκ τοῦ γενήματος τῆς ἀμπέλου λαβὼν, κεράσας, εὐχαριστήσας, εὐλογήσας,, ἁγιάσας, —ἔδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπών· πίετε ἐξ αὐτοῦ πάντες, τοῦτό ἐστι τὸ Αἷμά μου τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. —Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. Ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν ἐμὸν θάνατον καταγγέλλετε, [add καὶ] τὴν ἐμὴν ἀνάστασιν ὁμολογεῖτε.

Μεμνημένοι τοίνυν τοῦ πάθους αὐτοῦ καὶ τοῦ θανάτου, καὶ τῆς ἐκ

Lit. *Mar.* Τὸν θάνατον, δέσποτα κύριε παντοκράτορ, ἐπουράνιε βασιλεῦ, τοῦ μονογενοῦς σου υἱοῦ, κυρίου τοῦ καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ καταγγέλλοντες, καὶ τὴν

Iren. Frag. Edit. a Pfaff. Ταύτας τὰς προσφορὰς ἐν τῇ ἀναμνήσει τοῦ Κυρίου ἅγιοι, *who offer these Oblations in Commemoration of our Lord.*

Just. M. Dial. c. Tryph. p. 215. περὶ τοῦ ἄρτου ὃν παρέδωκεν ἡμῖν ὁ ἡμέτερος χριστὸς ποιεῖν εἰς ἀναμνησιν τοῦ τι σωματοποιήσασθαι αὐτὸν διὰ τοῦ πιστεύσαι εἰς αὐτὸν, δι' ὃν καὶ παθητὸς γέγονε καὶ περὶ τοῦ ποτηρίου ὃ εἰς

ἀνά-

The preſent Liturgy of St. *James*.

The ancient Liturgy of the Church of *Jeruſalem*.

[a] Deac. We believe and confeſs".

[b] Peop. We do ſhew forth thy Death, O Lord, and confeſs thy Reſurrection."

Prieſt.

Wherefore, in Commemoration of [a] his" [c] life-giving Paſſion, ſalutary Croſs," Death, [d] Burial," and Re-

Wherefore, in Commemoration of [a] his" [life-giving Paſſion, ſalutary Croſs] Death, [Burial] and Reſurrec-

St. *Cyril* in Catech. Myſt. V.

The *Clementine* Liturgy.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

Sins. In like manner, after Supper, *he took* the Cup, ſaying, Drink ye all of this, This is my Blood of the New Teſtament, which is ſhed for you and for many for the Remiſſion of Sins. [add, Do this in Remembrance of me.]

Lit. Baſ. Taking Bread into his holy and undefiled Hands, and preſenting it to Thee his God and Father, he gave Thanks, bleſſed, ſanctified, and broke it, and gave it to his holy Diſciples and Apoſtles, ſaying, Take, eat, This is my Body which is broken for you, for the Remiſſion of Sins. In like manner he took the Cup of the Fruit of the Vine, and having mixed it, he gave Thanks, bleſſed, and ſanctified it, and gave it to his holy Diſciples and Apoſtles, ſaying, Drink ye all of this, This is my Blood of the New Teſtament, which is ſhed for you and for many, for the Remiſſion of Sins. Do this in Remembrance of me. For as oft as ye eat this Bread, and drink this Cup, ye do ſhew forth my Death [add and] confeſs my Reſurrection.

Wherefore in Commemoration of his Paſſion, Death, and Re-

Lit. Mar. Shewing forth therefore, O almighty Lord and heavenly King, the Death of thy only begotten Son, our Lord, and God, and Saviour Jeſus Chriſt, and confeſſing his bleſſed Re-

ἀνάμνησιν τῦ αἵματ⊙ αὐτῦ παρέδωκεν ἐυχαριςήσας ποιεῖν, *concerning that Bread which our Chriſt commanded us to do,* [i. e. *to offer*] *in Commemoration of his being made Fleſh, for thoſe who believe in him, for whoſe Sake he became ſubject to Suffering; and concerning that*

The present Liturgy of St. *James*.

τ τρημέρυ ἐκ νεκρῶν ἀναστάσεως, [e] καὶ τ εἰς οὐρανὺς ἀνόδυ, καὶ τ ἐκ δεξιῶν συ τ Θεῦ καὶ Παλρὸς καθέδρας, καὶ τ δευτέρας ἐνδόξυ καὶ φοβερᾶς αὐτ παρυσίας, ὅταν ἔλθῃ [f] μ δόξης κρῖναι ζώνλας καὶ νεκρὺς," ὅταν μέλλῃ ἀποδιδόναι ἑκάστῳ κ τὰ ἔργα αὐτ, περσφέρομέν σοι δέσπολα τλὼ φοβερὼν ταύτλω καὶ ἀναίμακλον θυσίαν, δεόμθοι ἵνα μὴ καλὰ τὰς ἁμαρλίας ἡμῶν ποιήσῃς μεθ' ἡμῶν, μηδὲ κ τὰς ἀνομίας ἡμῶν ἀνλαποδώσῃς ἡμῖν· ἀλλὰ κ τὴν σὴν ἐπιείκειαν καὶ ἄφατόν συ φιλανθρωπίαν, [g] ὑπερβὰς καὶ ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον" τῶν σῶν ἱκετῶν, [h] χαρίσῃ ἡμῖν τὰ ἐπυράνια καὶ αἰώνιά συ δωρήμαλα, ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκυσε, καὶ ἐπὶ καρδίαν ἀνθρώπυ οὐκ ἀνέβη, ἃ ἡτοίμασας ὁ θεὸς τοῖς ἀγαπῶσι σε, καὶ μὴ δι' ἐμὲ καὶ διὰ τὰς ἐμὰς ἁμαρλίας ἀθετήσῃς τὸν λαὸν φιλάνθρωπε κύριε," ὁ γὰρ λαός συ καὶ ἡ [i] ἐκκλησία" συ ἱκετεύυσί σε,

[e] *Lit. Syr.* add tuæ *thy*; the Oblation being in it all along directed to the Son, which certainly is an unwarrantable Innovation.

[f] Judicaturus orbem in juſtitia, *to judge the World in Righteouſneſs. Lit. Syr.*

[g] Dele peccata noſtra, *blot out the Sins of us, Lit. Syr.*

[h] *De Lit. Syr.*

[i] Hæreditas, *Inheritance, Lit. Syr.*

The ancient Liturgy of the Church of *Jeruſalem*.

τρημέρυ ἐκ νεκρῶν ἀναστάσεως [a] καὶ τ εἰς οὐρανὺς ἀνόδυ, καὶ τ ἐκ δεξιῶν συ τ Θεῦ καὶ Παλρὸς καθέδρας καὶ τ δευτέρας † ἐνδόξυ καὶ φοβερᾶς αὐτ παρυσίας, ὅταν ἔλθῃ μ δόξης κρῖναι ζώνλας καὶ νεκρὺς, ὅταν μέλλῃ ἀποδιδόναι ἑκάστῳ κ τὰ ἔργα αὐτ· περσφέρομέν σοι δέσπολα ‡ τλὼ φοβερὼν ταύτλω καὶ ἀναίμακλον θυσίαν, δεόμθοι ἵνα μὴ κ τὰς ἁμαρλίας ἡμῶν ποιήσῃς μεθ' ἡμῶν, μηδὲ κ τὰς ἀνομίας ἡμῶν ἀνλαποδώσῃς ἡμῖν, ἀλλὰ κ τλὼ σὴν ἐπιείκειαν καὶ ἄφατόν συ φιλανθρωπίαν, ὑπερβὰς ‖ ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τῶν σῶν ἱκετῶν, χαρίσῃ ἡμῖν τὰ ἐπυράνια καὶ αἰώνια συ * δωρήμαλα, ὁ γὰρ λαός συ καὶ ἡ [b] ἐκκλησία" συ ἱκετεύυσί σε,

[a] If what is here incloſed in Hooks be omitted, as ſuppoſing it to be an after Addition, then αὐτ *his* muſt be added here agreeably to *Lit. Syr.* which inſtead thereof has put tuæ *thy*, See note [e] in the other Column.

† S. *Cyr. p.* 293. ἐνδόξυ δευτέρας αὐτ παρυσίας, *his ſecond glorious Advent.*

‡ S. *Cyr. p.* 297. τὴν πνευμαλικὴν θυσίαν, τὴν ἀναίμακλον λαλρείαν, *the ſpiritual Sacrifice, the unbloody Service.* And again, τῆς ἁγίας καὶ φρικωδεςάτης προκειμένης θυσίας, *the holy and tremendous Sacrifice lying in open View. Athenag. Legat. p.* 49. καὶ τοι προσφέρειν δίον αἱμάκλον θυσίαν, *yet we ought to offer the unbloody Sacrifice.*

‖ S. *Cyr. p.* 13. ἐξαλεῖψαι τὸ καθ' ἡμῶν χειρόγραφον, *to blot out the Hand-writing that is againſt us. Vid. Iren. p.* 426. & *Conſt. Apoſt. L.* viii. *c.* 8. *p.* 395.

* f. πράγμαλα, *good things.* S. *Cyr.* ὐρανίων δὲ πραγμάτων καινῆς διαθήκης πληρώσει, *repleniſh you with the heavenly Things of the new Covenant, p.* 13. And, καὶ ἐνέργειαν θίων πραγμάτων, *and the Energy of divine Things, p.* 11. I have omitted ἃ ὀφθαλμὸς οὐκ εἶδε, &c. *which Eye hath not ſeen*, &c. becauſe I take it to have been added by ſuch as ſuppoſed the ἐπυράνια δωρήματα, *the heavenly Gifts*, or πράγμαλα, *Things*, to refer to the heavenly Bleſſings of the future State, whereas they ſeem to ſignify here more immediatly the ſpiritual and heavenly Food of the Body and Blood of Chriſt; for the Euchariſt (as S.

St. *Cyril* in Catech. Myſt. V.

The *Clementine* Liturgy.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

νεκρῶν ἀναςάσεως, καὶ τ̃ εἰς ὐρανὸς ἐπαιόδε, καὶ τ̃ μελλόσης αὐτ̃ δευτέρας παρυσίας ἐν ᾗ ἔρχεσθαι μετ̀ δόξης καὶ δυνάμεως κρῖναι ζῶντας καὶ νεκρὸς, καὶ ἀποδ̃ναι ἑκάςῳ κατ̀ τὰ ἔργα αὐτ̃· προσφέρομέν σοι τῷ βασιλεῖ καὶ Θεῷ, κατ̀ τὴν αὐτ̃ διάταξιν, τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο, εὐχαριςοῦντές σοι δι' αὐτ̃ * [ἐφ' οἷς καταξίωσας ἡμᾶς ἑςάναι ἐνώπιόν σε, καὶ ἱερατεύειν σοι]·

τελήμερον καὶ μακαρίαν αὐτ̃ ἐκ νεκρῶν ἀνάςασιν ὁμολογοῦντες, καὶ τὴν εἰς ὐρανὸς ἀνάληψιν [ὁμολογοῦμεν], καὶ τὴν ἐκ δεξιῶν σε τ̃ Θεοῦ καὶ πατρὸς καθέδραν, καὶ τὴν δευτέραν καὶ φοβερὰν αὐτ̃ παρυσίαν ἀπεκδεχόμενοι, ἐν ᾗ μέλλει ἔρχεσθαι κρῖναι ζῶντας καὶ νεκρὸς ἐν δικαιοσύνῃ, καὶ ἀποδ̃ναι [add, ἑκάςῳ κατ̀ τὰ ἔργα αὐτ̃·] Σοὶ κύριε ὁ Θεὸς ἡμῶν τὰ σὰ ἐκ τῶν σῶν δώρων προτεθήκαμεν ἐνώπιόν σε.

Lit. *Chryſ.* Μεμνημένοι πάντων τ̃ σωτηρίων ταύτης ἐντολῆς, καὶ πάντων τ̃ ὑπὲρ ἡμῶν γεγονότων, τ̃ ςαυρ̃, τ̃ τάφου, τῆς τριημέρου ἀναςάσεως, τ̃ εἰς ὐρανὸς ἀναβάσεως, τ̃ ἐκ δεξιῶν καθέδρας, τῆς δευτέρας καὶ ἐνδόξου πάλιν παρυσίας, τὰ σὰ ἐκ τ̃ σῶν σοι προσφέρομεν [f. προσφέροντες vid. Lit. *Baſ.*] κατ̀ πάντα καὶ διὰ πάντα σὲ ὑμνοῦμεν, σὲ εὐλογοῦμεν, σοὶ εὐχαριςοῦμεν κύριε.

Lit. *Baſ.* Μεμνημένοι ὧν, δέσποτα, καὶ ἡμεῖς τ̃ σωτηρίων σου παθημάτων, τ̃ ζωοποιοῦ ςαυρ̃, τ̃ τριημέρου ταφῆς, τ̃ ἐκ νεκρῶν ἀναςάσεως, τῆς εἰς ὐρανὸς ἀνόδου, τῆς ἐκ δεξιῶν σου τ̃ Θεοῦ καὶ πατρὸς καθέδρας καὶ τ̃ ἐνδόξου καὶ φοβερᾶς αὐτ̃ παρυσίας, τὰ σὰ ἐκ τῶν σῶν σοι προσφέροντες, κατ̀ πάντα καὶ διὰ πάντα σὲ ὑμνοῦμεν, σὲ εὐλογοῦμεν σοὶ εὐχαριςοῦμεν κύριε,

* What I have here incloſed in Hooks, I take to be an Interpolation, though it be alſo in the *Ethiopick Lit.* Not but that the Office of the Prieſthood [if we will judge according to Reaſon and the Nature of Things] is the moſt honourable and beneficial of any, and therefore well deſerving the utmoſt Thanks both of the Prieſt himſelf, and alſo of the People, who by his Miniſtry receive ſuch ineſtimable Bleſſings: But becauſe εὐχαριςοῦντές σοι δι' αὐτ̃ *giving Thanks to Thee through him*, ſeems rather to have Reſpect to the whole foregoing Thankſgiving, and ſtill more

that Cup, which he commanded us to do, [i. e. again, *to offer*] *with Thankſgiving, in Commemoration of his Blood*,—vid. *et. p.* 119.

The preſent Liturgy of St. *James*.

ſurrection from the Dead on the third Day, his Aſcenſion into Heaven, and ſitting at the right Hand of Thee his God and Father, and his ſecond glorious and terrible Advent, when he ſhall come again [f] with glory to judge the Quick and the Dead," and ſhall render to every one according to his Works, we [e] Sinners" offer to Thee, O Lord, this tremendous and unbloody Sacrifice: Beſeeching Thee, that thou wouldſt not deal with us after our Sins, nor reward us after our Iniquities, but according to thy Clemency and ineffable Love to Mankind, [g] over-looking and blotting out the Hand-writing that is againſt us" thy Servants, [h] wouldſt grant us thy heavenly and eternal Gifts, which Eye hath not ſeen, nor Ear heard, nor have entred into the Heart of Man, which thou haſt prepared for them that love Thee, O God, and reject not the People for me and my Sins, O Lord, thou lover of Men" for thy People, and thy [i] Church" make their Supplications unto Thee.

The ancient Liturgy of the Church of *Jeruſalem*.

tion from the Dead on the third Day, [a] his" Aſcenſion into Heaven, and ſitting at the right Hand of Thee his God and Father, and his ſecond † glorious and terrible Advent, when he ſhall come again with glory to judge the Quick and the Dead, and ſhall render to every one according to his Works, we [Sinners] offer to Thee, O Lord, ‡ this tremendous and unbloody Sacrifice: Beſeeching Thee, that thou wouldſt not deal with us after our Sins, nor reward us after our Iniquities; but according to thy Clemency and ineffable Love to Mankind, over-looking and ‖ blotting out the Hand-writing that is againſt us thy Servants, wouldſt grant us thy heavenly and eternal * Gifts, for thy People, and thy [b] Church" make their Supplications unto thee.

Iren. expreſſeth it, *l.* 4. *c.* 34) conſiſts ἐκ δύο πραγμάτων, ἐπιγείου τε καὶ ἐπουρανίου, *of two Things, the earthly and the heavenly*; and as all the ἐπουράνια *heavenly Things*, or ὑπερούσια *ſuperceleſtial*, are in the Language of the N. Teſt. αἰώνια *eternal*, ſo the Euchariſt in particular may very fitly be ſo called becauſe it is φάρμακον ἀθανασίας, ἀντίδοτος τοῦ μὴ ἀποθανεῖν ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός, *the Medicine of Immortality, our Antidote that we ſhould not die, but live for ever in Chriſt Jeſus.* S. *Ignat. Ep. ad Epheſ. c.* 20.

[b] *Al.* κληρονομία *Inheritance*; vid. *Lit. Syr.*

St. *Cyril* in Catech. Myſt. V.

The *Clementine* Liturgy.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom*, and St. *Baſil.*

ſurrection from the Dead, his Aſcenſion into Heaven, and his ſecond Advent, when he ſhall come again with Glory and Power to judge the Quick and the Dead, and to render to every Man according to his Works, we offer to Thee, our King and our God, according to his Inſtitution, this Bread and this Cup, giving Thanks to thee through him, * [for that thou haſt vouchſafed us to ſtand before Thee, and to ſacrifice unto Thee.]

more eſpecially to the Paſſion and Death, Reſurrection, Aſcenſion and ſecond Advent of our bleſſed Saviour immediately before commemorated; In a Word, μεμνημένοι, *in Commemoration*, προσφέρομέν σοι, *we offer to thee*,—εὐχαριστοῦμεν, *giving Thanks*, imports we offer to thee this Sacrifice of Thanſgiving, in Commemoration of, &c.

ſurrection from the Dead on the third Day, and his Aſſumption into Heaven, [we confeſs,] and his ſitting at the right Hand of Thee his God and Father, and looking for his ſecond dreadful and terrible Advent, when he ſhall come again to judge the Quick and the Dead in Righteouſneſs, and to render [add, to every one according to his Works,] we have ſet before Thee, O Lord our God, thy own out of thy own Gifts.

Lit. Chryſ. Wherefore in Commemoration of this his ſalutary Command, and of all thoſe things which he did for us, his Croſs, his Burial, his Reſurrection on the third Day, his Aſcenſion into Heaven, his ſitting at thy right Hand, and his ſecond and glorious Advent, we offer [f. offering, ſee *Lit. Baſ.*] to Thee thy own out of thy own, in all and for all we ſing Hymns to Thee, we bleſs Thee, we give Thanks to Thee, O Lord.

Lit. Baſ. Wherefore, O Lord, in Commemoration of his ſalutary Paſſions, his life-giving Croſs, his being three Days in the Grave, his Reſurrection from the Dead, his Aſcenſion into Heaven, his ſitting at the right Hand of Thee his God and Father, and his glorious and terrible Advent, offering to Thee thy own out of thy own, in all and for all we ſing Hymns to Thee, we bleſs Thee, we give Thanks to Thee, O Lord.

The present Liturgy of St. *James*.

[Pop.] [a] Ἐλέησον ἡμᾶς Κύριε ὁ Θεὸς, ὁ Πατὴρ ὁ παντοκράτωρ, [Sacerd.] Ἐλέησον ἡμᾶς ὁ Θεὸς ὁ παντοκράτωρ, ἐλέησον ἡμᾶς ὁ Θεὸς ὁ σωτὴρ ἡμῶν· ἐλέησον ἡμᾶς ὁ Θεὸς κ͞ζ τὸ μέγα ἔλεός σου, καὶ ἐξαπόστειλον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα τὸ πνεῦμά σου τὸ ἅγιον [Deinde inclinata cervice dicit] τὸ κύριον καὶ ζωοποιὸν, τὸ σύνθρονον σοὶ τῷ Θεῷ καὶ Πατρὶ, καὶ τῷ μονογενεῖ σου υἱῷ, τὸ συμβασιλεῦον, τὸ ὁμούσιον τε καὶ συναΐδιον, τὸ λαλῆσαν ἐν νόμῳ καὶ προφήταις, καὶ τῇ καινῇ σου διαθήκῃ· τὸ καταβὰν ἐν εἴδει περιστερᾶς ἐπὶ τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν τῷ Ἰορδάνῃ ποταμῷ, καὶ μεῖναν ἐπ' αὐτόν· τὸ καταβὰν ἐπὶ τοὺς Ἀποστόλους σου ἐν εἴδει πυρίνων γλωσσῶν ἐν τῷ ὑπερῴῳ τῆς ἁγίας καὶ ἐνδόξου Σιὼν, ἐν τῇ ἡμέρᾳ τῆς πεντηκοστῆς· αὐτὸ τὸ πνεῦμά σου τὸ πανάγιον καταπεμψον δέσποτα ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα ἅγια δῶρα ταῦτα & erigens se exclamat] ἵνα ἐπιφοιτήσαν τῇ ἁγίᾳ, καὶ ἀγαθῇ, καὶ ἐνδόξῳ αὐτοῦ παρουσίᾳ, ἁγιάσῃ καὶ ποιήσῃ τὸν μὲν ἄρτον τοῦτον σῶμα ἅγιον τοῦ Χριστοῦ σου, [Pop.] Ἀμήν. καὶ τὸ ποτήριον τοῦτο αἷμα τίμιον τοῦ Χριστοῦ σου· [Pop.] Ἀμήν. ἵνα γένηται πᾶσι τοῖς ἐξ αὐτῶν μεταλαμβάνουσιν εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, εἰς ἁγιασμὸν ψυχῶν καὶ σωμάτων, εἰς καρποφορίαν ἔργων ἀγαθῶν [b] εἰς στηριγμὸν τῆς ἁγίας σου καθολικῆς ἐκκλησίας, ἣν ἐθεμελίωσας ἐπὶ τὴν πέτραν τῆς πίστεως, ἵνα σὺ λαὸς ἄδυ μὴ καταισχύνωσιν αὐτὴν, ἐνέμενον αὐτὴν ἀπὸ πάσης αἱρέσεως καὶ σκανδάλων καὶ ἐξαζομένων τὴν ἀνομίαν, διαφυλάττων αὐτὴν μέχρι τῆς συντελείας τοῦ αἰῶνος."

[a] *Lit. Syr.* Miserere nobis Deus Pater omnipotens, & mitte Spiritum tuum sanctum—ut adveniens efficiat panem istum Corpus—*Have mercy upon us, O God, Almighty Father, and send down thy holy Spirit—that by his Descent upon them, he may make this Bread the Body—*

[b] This is undoubtedly an Interpolation, and does not seem to make good Sense, that the προκείμενα δῶρα, *the Gifts set before God*, as made the Body and Blood of Christ by the Descent of the holy Spirit upon them, should be τοῖς ἐξ αὐτῶν μεταλαμβάνουσιν, *to all who partake of them*, for the Confirmation of the holy Catholick Church, *&c.*

The ancient Liturgy of the Church of *Jerusalem*.

* Ἐλέησον ἡμᾶς Κύριε ὁ Θεὸς, ὁ Παντὴρ ὁ παντοκράτωρ, ἐλέησον ἡμᾶς κ͞ζ τὸ μέγα ἔλεός σου, καὶ ἐξαπόστειλον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα τὸ πνεῦμά σου τὸ ἅγιον, † ἵνα ἐπιφοιτήσαν ποιήσῃ τὸν μὲν ἄρτον τοῦτον Σῶμα ἅγιον τοῦ Χριστοῦ σου, καὶ τὸ ποτήριον τοῦτο Αἷμα τίμιον τοῦ Χριστοῦ σου· ἵνα γένηται πᾶσι τοῖς ἐξ αὐτῶν μεταλαμβάνουσιν εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον [a] [εἰς ἁγιασμὸν ψυχῶν καὶ σωμάτων ‡ εἰς καρποφορίαν ἔργων ἀγαθῶν,]

* *Ephræm Syrus Orat. de Sacerd. T.* 1. *p.* 20. Misericordiam & indulgentiam a Rege misericorde postulans, ut Spiritus Sanctus pariter descendat sanctificetque dona in terris proposita. *Asking Mercy and Indulgence from the merciful King, that the holy Spirit may descend upon, and sanctify the Gifts set before God on Earth.*

Optat. Milev. L. vi. *cont. Parmen.* Quo Deus omnipotens invocatus sit, quo postulatus descendit Spiritus Sanctus. *Where God Almighty is invoked, and the holy Spirit being called for descends.*

† *S. Cyr. p.* 300. ἅγια τὰ προκείμενα, ἐπιφοίτησιν δεξάμενα ἁγίου πνεύματος, *holy are the Gifts which are set before God* [*or lye in open view*] *having received the Descent of the holy Spirit upon them.*

[a] What I have here inclosed in Hooks, if it be not to be left out altogether, as in *Frag. Iren.* and as may seem probable also from the Prayer immediately before the Communion, *p.* 57. where the Priest prayeth ἵνα ἄξιοι γινώμεθα κοινωνοὶ καὶ μέτοχοι γενέσθαι τῶν ἁγίων σου μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, *that we may be made worthy to be Communicants and Partakers of thy holy Mysteries, for the Remission of Sins, and for Life everlasting*; and likewise from what I take to have been the Bidding of the Deacon to the Thanksgiving after communicating, ὅτι ἠξίωσας [l. ἠξίωσεν] ἡμᾶς μεταλαχεῖν τοῦ σώματος καὶ αἵματος σου [l. Χριστοῦ] εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, *that thou hast vouchsafed* [l. *he hath vouchsafed*] *to make us Partakers of thy Body and Blood* [l. the Body and Blood *of Christ*] *for the Remission of Sins and for Life everlasting.* If it be not, I say, to be left out altogether, should, I think, be placed rather immediately after μεταλαμβάνουσιν, *partake of them*, and before εἰς ἄφεσιν, &c. *for Remission*, &c. Thus S. *Cyr. p.* 274. according to the Reading of M. S. *Bod.* μεταλαβεῖν μυστηρίων εἰς ἁγιασμὸν ψυχῶν καὶ σωμάτων, εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς βασι-

St. *Cyril* in Catech. Myſt. V.

—παρακαλῶμεν τὸν φιλάνθρωπον Θεὸν τὸ ἅγιον πνεῦμα ἐξαποσεῖλαι ἐπὶ τὰ προκείμενα δῶρα ταῦτα, ἵνα ποιήσῃ τὸν μὲν ἄρτον Σῶμα Χριστοῦ, τὸν δὲ οἶνον Αἷμα Χριστοῦ *.

* S. *Cyr.* adds, πάντως γὰρ ὃ ἐὰν ἐφάψαιτο τὸ ἅγιον πνεῦμα τοῦτο ἡγίασαι καὶ μεταβέβληται; *for that to which the holy Spirit gives the Contact is ſanctified and changed.* Then immediately follows, εἶτα, *then*, as *p.* 30.

The *Clementine* Liturgy.

Καὶ ἀξιοῦμέν σε ὅπως εὐμενῶς ἐπιβλέψῃς ἐπὶ τὰ προκείμενα δῶρα ταῦτα ἐνώπιόν σου ὁ ἀνενδεὴς Θεὸς, καὶ εὐδοκήσῃς ἐπ' αὐτοῖς εἰς τιμὴν τοῦ Χριστοῦ σου, καὶ καταπέμψῃς τὸ ἅγιόν σου πνεῦμα ἐπὶ τλὼ θυσίαν ταύτην, τὸ μάρτυρα τῶν παθημάτων τοῦ Κυρίου Ἰησοῦ, ὅπως ἀποφήνῃ τὸν ἄρτον τοῦτον Σῶμα τοῦ Χριστοῦ σου, καὶ τὸ ποτήριον τοῦτο Αἷμα τοῦ Χριστοῦ σου ἵνα οἱ μεταλαβόντες αὐτοῦ βεβαιωθῶσι πρὸς εὐσέβειαν, ἀφέσεως ἁμαρτημάτων τύχωσι, τοῦ διαβόλου καὶ τῆς πλάνης αὐτοῦ ῥυσθῶσι, πνεύματος ἁγίου πληρωθῶσιν, ἄξιοι τοῦ Χριστοῦ σου γένωνται, ζωῆς αἰωνίου τύχωσι, σοῦ καταλλαγέντες πάντων ἀφορμὴν ἔχωσι δοξάζειν καὶ ὑμνεῖν σε διὰ τοῦ παιδὸς σου Ἰησοῦ Χριστοῦ, δι' οὗ σοι δόξα καὶ τιμὴ ἐν ἁγίῳ πνεύματι εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

Lit. *Mar.* Καὶ δεόμεθα καὶ παρακαλοῦμέν σε φιλάνθρωπε, ἀγαθὲ, ἐξαπόστειλον ἐξ ὕψους τὸ ἅγιόν σου ἐξ ἑτοίμου κατοικητηρίου σου — ἐφ' ἡμᾶς, [a] καὶ ἐπὶ τοὺς ἄρτους τούτους, καὶ ἐπὶ τὰ ποτήρια ταῦτα" τὸ πνεῦμά σου τὸ ἅγιον, ἵνα αὐτὰ ἁγιάσῃ—καὶ ποιήσῃ τὸν μὲν ἄρτον Σῶμα, τὸ δὲ ποτήριον Αἷμα—τοῦ Κυρίου—ἡμῶν Ἰησοῦ Χριστοῦ·—ἵνα γένωνται πᾶσιν ἡμῖν τοῖς ἐξ αὐτῶν μεταλαμβάνουσιν εἰς πίστιν, εἰς νῆψιν, εἰς ἴασιν, εἰς σωφροσύνην, εἰς ἁγιασμὸν, εἰς [l. καὶ] ἐπανανέωσιν ψυχῆς [add καὶ] σώματος· [b καὶ πνεύματος·], εἰς κοινωνίαν μακαριότητος· ζωῆς αἰωνίου καὶ ἀφθαρσίας —

[a] I would incline to think this ſhould be rather in the ſingular Number, καὶ ἐπὶ τὸν ἄρτον τοῦτον καὶ ἐπὶ τὸ ποτήριον τοῦτο, *and upon this Bread and this Cup*, as it is immediately after. See 1 *Cor.* x. 17. S. *Ignat. Ep. ad Eph. c.* xx. ἵνα ἄρτον κλῶντες, *breaking one Bread.* And *Ep. ad. Philad. c.* 4. ἓν ποτήριον εἰς ἕνωσιν τοῦ αἵματος αὐτοῦ, *one Cup in the Unity of his Blood.*

[b] I have inclos'd καὶ πνεύματος·, *and Spirit*, in Hooks, becauſe

Lit. *Chryſ.* Καὶ δεόμεθά σου ὁ Θεὸς ἡμῶν—καταπέμψον τὸ πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα —ποίησον— [as I take all that is inſerted in this Lit. betwixt δῶρα ταῦτα, *theſe Gifts*, and ποίησον, *make*, to be interpolated, ſo in conſequence inſtead of ποίησον, *make*, it muſt be read ἵνα ποιήσῃ, *that he may make*] τὸν μὲν ἄρτον τοῦτον τίμιον Σῶμα τοῦ Χριστοῦ σου,—τὸ δὲ ἐν τῷ ποτηρίῳ τούτῳ τίμιον

Iren. Frag. Edit. a Pfaff. καὶ ἐπικαλεῖσθαι τὴν προσφορὰν τῆς ἐκκλησίας, ἐπικαλοῦμεν τὸ πνεῦμα τὸ ἅγιον, ὅπως ἀποφήνῃ τὴν θυσίαν. ταύτην καὶ τὸν ἄρτον Σῶμα τοῦ Χριστοῦ, καὶ τὸ ποτήριον τὸ Αἷμα τοῦ Χριστοῦ, ἵνα οἱ μεταλαβόντες τούτων τῶν ἀντιτύπων, τῆς ἀφέσεως τῶν ἁμαρτιῶν, καὶ τῆς ζωῆς αἰωνίου τύχωσιν· *Then having performed the Oblation, we invoke the holy Spirit, that he may make this Sacrifice and Bread the Body of Chriſt, and the Cup the Blood of Chriſt, that they who partake of theſe Antitypes, may obtain Remiſſion of Sins, and Life everlaſting.* Vid. & contra *Hæreſes l.* IV. *c.* 34.

The preſent Liturgy of St. *James*.

[Peop.] [a]. Have mercy upon us, O Lord God, Almighty Father, [Prieſt.] Have mercy upon us, O God Almighty, have mercy upon us, O God our Saviour, have mercy upon us, O God, according to thy great Mercy, and ſend down thy moſt holy Spirit upon us, and upon theſe Gifts which are here ſet before thee. Then bowing his neck he ſaith, who is the Lord, and Giver of Life, who ſitteth on the ſame Throne with thee, O God the Father, and with thy only begotten Son, and reigneth with thee, being conſubſtantial and co-eternal, who ſpake by the Law, and the Prophets, and by thy New Teſtament, who deſcended in the Likeneſs of a Dove upon our Lord Jeſus Chriſt in the River *Jordan*, and reſted upon him, who deſcended upon the Apoſtles in the Likeneſs of fiery Tongues, in the upper Room of holy and glorious *Sion*, on the Day of Pentecoſt; ſend down, O Lord, this thy moſt holy Spirit upon us, and upon theſe holy Gifts which are here ſet before thee. And raiſing himſelf up he ſays with a loud Voice, that by his Deſcent upon them, with his holy, and good, and glorious Preſence, he may ſanctify and make this Bread the holy Body of thy Chriſt, [Peop.] Amen. and this Cup the precious Blood of thy Chriſt; [Peop.] Amen. that they may be to all who partake of them, for Remiſſion of Sins, and for Life everlaſting, for the Sanctification of Soul and Body, for bringing forth the Fruit of good Works, [b] for the Confirmation of thy holy Catholick Church, which thou haſt founded upon the Rock of Faith, that the Gates of Hades may not prevail againſt it; delivering it from all Hereſy and Scandals, and from the Workers of Iniquity, and preſerving it to the Conſummation of the Word."

The ancient Liturgy of the Church of *Jeruſalem*.

* Have mercy upon us, O Lord God, Almighty Father, have mercy upon us according to thy great Mercy; and ſend down thy holy Spirit upon us, and upon theſe Gifts which are here ſet before thee, † that by his Deſcent upon them, he may make this Bread the holy Body of thy Chriſt, and this Cup the precious Blood of thy Chriſt; that they may be to all who partake of them, for Remiſſion of Sins, and for Life everlaſting, [a] [for the Sanctification of Soul and Body, ‡ for bringing forth the Fruit of good Works.]

λείας ἐφαπῶν κληρονομίαν, *to partake of the Myſteries for the Sanctification of Soul and Body, for Remiſſion of Sins, and for an Inheritance in the Kingdom of Heaven.*

‡ S. *Cyr. p.* 44. Καρποφορῆσις ἐν ἔργοις ἀγαθοῖς, *bringing forth the Fruit of good Works.*

St. *Cyril* in Catech. Myſt. V.

—We may invocate God the Lover of Men, to ſend down the holy Spirit upon *the Gifts* ſet before him, that he may make the Bread the Body of Chriſt, and the Wine the Blood of Chriſt *.

The *Clementine* Liturgy.

And we beſeech Thee to look favourably upon theſe Gifts which are here ſet before thee, O God, who ſtandeſt in need of nothing; and to accept them to the Honour of thy Chriſt; and to ſend down thy holy Spirit upon this Sacrifice, the Witneſs of the Sufferings of the Lord Jeſus, that he may make this Bread the Body of thy Chriſt, and this Cup the Blood of thy Chriſt; that they who partake thereof may be confirmed in Godlineſs, may obtain Remiſſion of Sins, may be delivered from the Devil and his Deceit, may be filled with the holy Ghoſt, may be made worthy of thy Chriſt, and may obtain everlaſting Life, Thou being recon-

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

Lit. Mar. And we pray and beſeech thee, O good God, the Lover of Men, ſend down from thy high and holy Place, from thy prepared Habitation,—thy holy Spirit upon us, [a] and upon theſe Loaves, and theſe Cups," that he may ſanctify them—and make the Bread the Body, and the Cup the Blood—of our Lord—Jeſus Chriſt—that they may be to all of us who partake of them for Faith, for Sobriety, for Health, for Temperance, for the Sanctification, for [l. and] renewing of our Soul [add and] Body [b and Spirit] for the Communion of the Bleſſedneſs of eternal Life and Immortality—

becauſe the moſt ancient Fathers make Man, conſidered in his pure Naturals, to conſiſt only of two Parts, Soul and Body. See *Juſt. M. de Reſur. ap. Grab. Spic. Pat. Sec.* 2^i. *p.* 188–9. *Tatian. p* 58. *Athen. de Mort. Reſ. p.* 170. *& p.* 200. *Clem. Al Str.* IV. *p.* 639. *l.* 17. *Tertul. de Reſur. c.* 40. *Iren. l.* 11. *c.* 52. *Cyril. p.* 56. 'Tis only the ſpiritual or perfect Man to whom they aſcribe theſe three Parts, Soul, Body, and Spirit, by Spirit underſtanding not any created Principle, but the divine Spirit. See *Iren. l.* V. *c.* 6, *&c.* 9. *Clem. Al. Pæd.* 1. *c.* 6. *init. & Str.* IV. *p.* 638. And in this Senſe, *Iren. p.* 407. interprets 1 *Theſſ.* v. 23. as does *Juſt. M. ap. Grab. Spic. Pat. Sec.* 2^i. *p.* 192. *Sec. N. Grab. p.* 250.

Lit. Chryſ. And we beſeech thee, O our God,—ſend down thy holy Spirit upon us, and upon theſe Gifts which are here ſet before thee,—make this Bread the precious Body of thy Chriſt,—and what is in this Cup the precious Blood of thy Chriſt;—that

The preſent Liturgy of St. *James*.

The ancient Liturgy of the Church of *Jeruſalem*.

Προσφέρομέν σοι δέσποτα [a] ὑπὲρ τῶν ἁγίων σου τόπων, ὃν ἐδόξασας τῇ θεοφανείᾳ τοῦ Χριστοῦ σου, καὶ τῇ ἐπιφοιτήσει τοῦ παναγίου σου πνεύματος· προηγιασμένως ὑπὲρ τῆς ἐνδόξου Σιὼν τῆς μητρὸς πασῶν τῶν Ἐκκλησιῶν· καὶ ὑπὲρ τῆς καθ' ὅλην τὴν οἰκουμένην ἁγίας σου [b] καθολικῆς καὶ ἀποστολικῆς Ἐκκλησίας, στερεώσεως καὶ νεῶν τὰς δωρεὰς τοῦ παναγίου σου πνεύματος ἐπιχορήγησον αὐτῇ δέσποτα. Μνήσθητι Κύριε καὶ τῶν ἐν αὐτῇ ἁγίων πατέρων καὶ

Προσφέρομέν σοι δέσποτα ὑπὲρ τῆς καθ' ὅλην τῆν οἰκουμένην ἁγίας σου [καθολικῆς καὶ ἀποστολικῆς] Ἐκκλησίας, στερεώσεως καὶ νεῶν τὰς δωρεὰς τοῦ ἁγίου σου πνεύματος ἐπιχορήγησον αὐτῇ. Μνήσθητι Κύριε καὶ τῶν ἐν

[a] I take this to be an Interpolation, otherwiſe (for the Reaſon above given, *p.* 10.) St. *Cyril* would not have omitted to take Notice of it. It may probably have been added even by himſelf, after his coming to be Biſhop of *Jeruſalem*; or by ſome of his Succeſſors, when that Church began to aim at, or had obtained it's Patriarchal Dignity.

[b] *De Lit. Syr. & Clem.*

St. *Cyril* in Catech. Myst. V.

The *Clementine* Liturgy.

Part of the Liturgies of St. *Mark*, St. *Chrysostom* and St. *Basil*.

γένηται αὐτοῖς, δέσποτα παντοκράτορ.

Αἷμα τοῦ Χριστοῦ σου—ὥστε γενέσθαι τοῖς μεταλαμβάνουσιν εἰς νῆψιν ψυχῆς, εἰς ἄφεσιν ἁμαρτιῶν, εἰς κοινωνίαν τοῦ ἁγίου πνεύματος, εἰς βασιλείας οὐρανῶν πλήρωμα, εἰς παῤῥησίαν τινὰ πρός σε, μὴ εἰς κρίμα, ἢ εἰς καταάκριμα.

Lit. *Bas.* Καὶ δεόμεθά [add σου] ὁ Θεὸς ἡμῶν—καὶ σὲ παρακαλοῦμεν—εὐδοκίᾳ τῆς ἀγαθότητός σου, ἐλθεῖν τὸ πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα, καὶ εὐλογῆσαι αὐτὰ, καὶ ἁγιάσαι, καὶ ἀναδεῖξαι—τὸ μὲν ἄρτον τοῦτον—αὐτὸ τὸ τίμιον Σῶμα τοῦ Κυρίου—ἡμῶν Ἰησοῦ Χριστοῦ—τὸ δὲ ποτήριον τοῦτο αὐτὸ τὸ τίμιον Αἷμα τοῦ Κυρίου—ἡμῶν Ἰησοῦ Χριστοῦ,—ἡμᾶς δὲ πάντας, τοὺς ἐκ τοῦ ἑνὸς ἄρτου καὶ τοῦ ποτηρίου μετέχοντας * ἑνώσαις ἀλλήλοις εἰς ἑνὸς πνεύματος ἁγίου κοινωνίαν, καὶ μηδένα ἡμῶν εἰς κρίμα ἢ εἰς καταάκριμα * ποιήσαις μετάσχειν τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου.

Εἶτα μὴν τὸ ἀπαρτισθῆναι τὴν πνευματικὴν θυσίαν, τὴν ἀναίμακτον λατρείαν, ἐπὶ τῇ θυσίᾳ ἐκείνης τοῦ ἱλασμοῦ παρακαλοῦμεν τὸν θεὸν [a] ὑπὲρ κοινῆς τῶν Ἐκκλησιῶν εἰρήνης, ὑπὲρ τῆς τοῦ κόσμου εὐσταθείας, ὑπὲρ Βασιλέων, ὑπὲρ στρατιω-

[a] See the bidding Prayer following the Prieſt's Interceſſion.

Ἔτι δεόμεθά σου Κύριε, καὶ ὑπὲρ τῆς ἁγίας σου Ἐκκλησίας τῶν ἀπὸ περάτων ἕως περάτων, ἣν περιποιήσω τῷ τιμίῳ αἵματι τοῦ Χριστοῦ σου, ὅπως αὐτὴν διαφυλάξῃς ἄσειστον καὶ ἀκλυδώνιστον ἄχρι τῆς σωτελείας τοῦ αἰῶ-

† Lit. *Mar.* Μνήσθητι δὲ καὶ τῶν ἀπανταχοῦ ὀρθοδόξων Ἐπισκόπων, Πρεσβυτέρων, Διακόνων—

Lit. *Chrys.*—μνήσθητι, Κύριε, πάσης ἐπισκοπῆς ὀρθοδόξου, τῶν ὀρθοτομούντων τὸν λόγον τῆς ἀληθείας, πάντων τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας,—

Lit. *Bas.* Μνήσθητι, Κύριε, πάσης ἐπισκοπῆς ὀρθοδόξων, τῶν ὀρθοτομούντων τὸν λόγον τῆς ἀληθείας—τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας—

‡ Lit. *Mar.* Τὸν Βασιλέα, τὰ στρατιωτικὰ, τοὺς ἄρχοντας, βουλὰς, δήμους, — ἐν πάσῃ εἰρήνῃ καταύσμησον. This may

The preſent Liturgy of St. *James*.

The ancient Liturgy of the Church of *Jeruſalem*.

We offer to thee, O Lord, [a] for thy holy Places, which thou haſt glorified with the Divine Preſence of thy Chriſt, and the Deſcent of thy moſt holy Spirit, chiefly for glorious Sion the Mother of all Churches; and" for thy holy [b] Catholick and Apoſtolick" Church throughout the whole World; do thou now alſo plentifully furniſh her with the rich Gifts of thy moſt holy Spirit, O Lord.

We offer to thee, O Lord, for thy holy [Catholick and Apoſtolick] Church throughout the whole World; do thou now alſo plentifully furniſh her with the rich Gifts of thy holy Spirit.

Remember, O Lord, [the our] holy Fathers and Brethren, and Biſhops in the ſame, who

Remember, O Lord, the holy

St. *Cyril* in Catech. Myſt. V.

The *Clementine* Liturgy.

Part of the Liturgies of St. *Mark*, St. *Chryſtoſom* and St. *Baſil.*

ciled to them, O Lord Almighty.

they may be to thoſe who partake of them for Sobriety of Soul, for Remiſſion of Sins, for the Communion of the holy Spirit, for the Fulneſs of the Kingdom of Heaven, for Confidence in thee, and not for Judgment or Condemnation.

Lit. Baſ. And we beſeech [add thee], O our God,—and pray unto thee,—that by the favour of thy Goodneſs, thy holy Spirit may deſcend upon us, and upon theſe Gifts which are here ſet before thee, and bleſs them, and ſanctify, and make—this Bread —the precious Body of our Lord—Jeſus Chriſt,—and this Cup the precious Blood of our Lord—Jeſus Chriſt,—and unite us all who partake of this one Bread and Cup to one another in the Communion of one holy Spirit, and let none of us partake of the holy Body and Blood of thy Chriſt to Judgment or Condemnation.

Then after the ſpiritual Sacrifice the unbloody Service is finiſhed, we pray to God over this Sacrifice of Propitiation, [a] for the common Peace of the Churches, for the Tranquillity of the World, for Kings, for their Armies and Auxili-

We farther pray unto thee, O Lord, for thy holy Church, from one End of the Earth to the other, which thou haſt purchaſed with the precious Blood of thy Chriſt, that thou wouldſt keep her unſhaken and undiſturbed with Storms and Tempeſts to the End

† *Lit. Mar.* Remember all orthodox Biſhops, Preſbyters, Deacons,—in every Place.

Lit. Chryſ.—Remember, O Lord, all orthodox Biſhops, who rightly divide the Word of thy Truth; all the Preſbyters, and Deacons in Chriſt—

Lit. Baſ. Remember, O Lord, all orthodox Biſhops, who rightly divide the Word of thy Truth,--the Preſbyters and Deacons in Chriſt,—

‡ *Lit. Mar.* Guide the King, the Armies, the Magiſtrates, the Councils, the People,—in all Peace.——King

The preſent Liturgy of St. *James*.

ἀδελφῶν ἡμῶν, καὶ Ἐπισκόπων τῶν ἐν πάσῃ τῇ οἰκουμένῃ ὀρθοδόξως ὀρθοτομούντων τὸν λόγον τῆς ἀληθείας †. Μνήσθητι Κύριε * καὶ πάσης πόλεως καὶ χώρας καὶ τῶν ὀρθοδόξως πίστει οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν. Μνήσθητι Κύριε πλεόντων, ὁδοιπορούντων, ξενιτευόντων χριστιανῶν, τῶν ἐν δεσμοῖς, τῶν ἐν φυλακαῖς, τῶν ἐν αἰχμαλωσίαις καὶ ἐξορίαις, τῶν ἐν μετάλλοις καὶ βασάνοις, καὶ πικραῖς δουλείαις ὄντων παλαίρων καὶ ἀδελφῶν ἡμῶν. Μνήσθητι, Κύριε, τῶν νοσούντων καὶ καμνόντων, καὶ τῶν ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμένων, τῆς θείας σου τοῦ θεοῦ ταχείας ἰάσεως αὐτῶν καὶ σωτηρίας. Μνήσθητι, Κύριε, πάσης ψυχῆς χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἐλέους καὶ βοηθείας σου τοῦ θεοῦ ἐπιδεομένης· καὶ ἐπιστροφῆς τῶν πεπλανημένων. Μνήσθητι, Κύριε, τῶν κοπιώντων καὶ διακονούντων ἡμῖν, πατέρων καὶ ἀδελφῶν ἡμῶν, διὰ τὸ ὄνομά σου τὸ ἅγιον· Μνήσθητι, Κύριε, πάντων εἰς ἀγαθόν· πάντας ἐλέησον δέσποτα· πᾶσιν ἡμῖν διαλλάγηθι· εἰρήνευσον τὰ πλήθη τοῦ λαοῦ σου· διασκέδασον τὰ σκάνδαλα· κατάργησον τοὺς πολέμους· παῦσον τὰς τῶν αἱρέσεων ἐπαναστάσεις· τὴν σὴν εἰρήνην, καὶ τὴν σὴν ἀγάπην χάρισαι ἡμῖν, ὁ Θεὸς ὁ σωτὴρ ἡμῶν,

† *Lit. Syr.* add, Canitiem ipſis venerandam concede Domine : multis annis ipſos conſerva paſcentes Populum tuum cum omni pietate & ſanctitate. Memento, Domine, Preſbyterii hujuſce & cujuſcumque alterius loci ; Diaconatus in Chriſto, omniſque Miniſterii, & omnis Ordinis Eccleſiaſtici. *Grant them a venerable old Age, O Lord, preſerve them for many Years that they may feed thy People in all Piety and Holineſs. Remember, O Lord, the Preſbyters of this and every other Place ; the Deacons in Chriſt ; all the Miniſters, and every Eccleſiaſtical Order.*

* *Lit. Mar.* Μνήσθητι Κύριε—τῆς πόλεως ἡμῶν ταύτης [add καὶ] πάσης πόλεως καὶ χώρας, καὶ τῶν ἐν ὀρθοδόξῳ πίστει Χριστοῦ οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν· *Remember,*

The ancient Liturgy of the Church of *Jeruſalem*.

αὐτῇ ἁγίων Ἐπισκόπων τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας † ‡. Μνήσθητι Κύριε * τῆς πόλεως ἡμῶν ταύτης", καὶ πάσης πόλεως καὶ χώρας, καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν. Μνήσθητι Κύριε πλεόντων, ὁδοιπορούντων, ξενιτευόντων χριστιανῶν, τῶν ἐν δεσμοῖς, τῶν ἐν φυλακαῖς, τῶν ἐν αἰχμαλωσίαις καὶ ἐξορίαις, τῶν ἐν μετάλλοις καὶ βασάνοις, καὶ πικραῖς δουλείαις ὄντων [παλαίρων καὶ] ἀδελφῶν ἡμῶν. Μνήσθητι Κύριε, τῶν νοσούντων καὶ καμνόντων, καὶ τῶν ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμένων, τῆς θείας σου τοῦ θεοῦ ταχείας ἰάσεως αὐτῶν καὶ σωτηρίας. Μνήσθητι, Κύριε, πάσης ψυχῆς χριστιανῆς θλιβομένης καὶ [a] καταπονουμένης, ἐλέους καὶ [b] βοηθείας σου τοῦ θεοῦ ἐπιδεομένης· καὶ ἐπιστροφῆς τῶν πεπλανημένων. Μνήσθητι, Κύριε, τῶν κοπιώντων καὶ διακονούντων ἡμῖν [παλαίρων καὶ ἀδελφῶν ἡμῶν] διὰ τὸ ὄνομά σου τὸ ἅγιον. Μνήσθητι, Κύριε, πάντων εἰς ἀγαθόν· πάντας ἐλέησον δέσποτα· πᾶσιν ἡμῖν διαλλάγηθι· εἰρήνευσον [c] τὰ πλήθη τοῦ λαοῦ σου· διασκέδασον τὰ σκάν-

† Here ſeems to be a Defect in this Lit. that no mention is made of the Preſbyters and Deacons of the Catholick Church ; if we may have any regard here to *Lit. Syr.* there ſhould be added in this Place, τίμιον αὐτοῖς τὸ γῆρας παράσχου Κύριε, συνήθησον αὐτοὺς ἔτεσι πολλοῖς ποιμαίνοντας τὸν λαόν σου ἐν εὐσεβείᾳ, καὶ ὁσιότητι. Μνήσθητι Κύριε παντὸς τοῦ πρεσβυτερίου, πάσης τῆς ἐν Χριστῷ διακονίας, καὶ [ὑπηρεσίας] * παντὸς τοῦ πληρώματος τῆς ἐκκλησίας ; *grant them a venerable old Age, O Lord, preſerve them for many Years that they may feed thy People in Piety and Holineſs. Remember, O Lord, all the Preſbyters and Deacons in Chriſt, and* [*Miniſters*] * *the whole Fulneſs of thy Church* ; (ſee *Conſt. Apoſt. l.* viii. *c.* 10. *Lit. Mar. Lit. Alex. Baſil* and *Lit. Clem.* in the bidding Prayer, *c.* 13.) * I have here followed *Lit. Clem.* (and have accordingly inclos'd ὑπηρεσίας, *Miniſters*, in Hooks, as being wanting in M. S. V.) rather than *Lit. Syr.* according to which it would be παντὸς ἐκκλησιαστικοῦ τάγματος, *every eccleſiaſtical Order*. See Note † in the other Col. But perhaps no more may be wanting, but only, immediately after ἀλη-

St. *Cyril* in Catech. Myſt. V.

τῶν, καὶ συμμάχων, ὑπὲρ τῶν ἐν ἀσθενείαις, ὑπὲρ τῶν καταπονουμένων, καὶ ἁπαξαπλῶς ὑπὲρ πάντων βοηθείας δεομένων[b] δεόμεθα

[b] I have followed here the MSS. *Roe* and *Caſſab.* St. *Cyril* in this Account takes in both the Prieſt's Interceſſion and the bidding Prayer which followed it, the one being but a Recapitulation of the other, in which the Deacon directs the People to pray themſelves for all that the Prieſt had before interceded for, in virtue of this commemorative Sacrifice: And probably this may be intimated in theſe Words διόμεθα πάντες ἡμεῖς, *we all pray*, that not only the Prieſt in his Interceſſion, but the People alſo in the bidding Prayer put up theſe Petitions. That the Prayer of Interceſſion in the preſent *Lit. Ja.* is, in the main at leaſt, the ſame that it was in St. *Cyril*'s Time, and is here deſcribed by him, I ſee no Reaſon to doubt. It follows in the ſame Order immediately after the Invocation (wherein it agrees with the other ancient Liturgies, excepting that of St. *Mark.*) It contains ſuch a Commemoration of, and Prayers for, the Dead, as very well anſwers to what he has deſcribed, and ſtands in the End of the Prayer of Interceſſion, exactly as he has placed it: And as for that Expreſſion in him, ὅπως ὁ θεὸς ἰλάσηται αὐτῶν καὶ πρεσβείαις προσδέξηται

The *Clementine* Liturgy.

νος. Καὶ ὑπὲρ πάσης ἐπισκοπῆς τῶν ὀρθοτομούντων τὸν λόγον τῆς ἀληθείας, [ἔτι παρακαλοῦμέν σε καὶ] ὑπὲρ τῆς ἐμῆς τοῦ προσφέροντός σοι ἀδενείας, καὶ ὑπὲρ παντὸς τοῦ πρεσβυτερίου, ὑπὲρ [f. καὶ] τῶν διακόνων [καὶ παντὸς τοῦ κλήρου] ἵνα πάντας σοφίσας πνεύματι ἁγίῳ πληρώσῃς. Ἔτι παρακαλοῦμέν σε Κύριε, ὑπὲρ τοῦ βασιλέως, καὶ τῶν ἐν ὑπεροχῇ, καὶ παντὸς τοῦ στρατοπέδου, ἵνα εἰρηνεύωσι τὰ πρὸς ἡμᾶς, ὅπως ἐν ἡσυχίᾳ καὶ ὁμονοίᾳ διάγοντες τὸν πάντα χρόνον τῆς ζωῆς ἡμῶν, δοξάζωμέν σε διὰ Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν. Ἔτι προσφέρομέν σοι καὶ ὑπὲρ πάντων τῶν ἀπ'

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil.*

very well fit the Times when the civil Powers were Heathen. But in the ſame Prayer of Interceſſion in this Lit. theſe following Petitions come in afterwards, which have been added after the Emperors became Chriſtian, Βασιλεῦ τῶν βασιλευόντων, καὶ Κύριε τῶν κυριευόντων, τὸν βασιλέα τοῦ δότην σου τοῦ ὀρθοδόξου καὶ φιλοχρίστου ἡμῶν βασιλέως, ὃν ἐδικαίωσας βασιλεύειν ἐπὶ τῆς γῆς, ὃν εἰρήνῃ καὶ ἀνδρείᾳ καὶ δικαιοσύνῃ [add, διαφύλαξον, καθυπόταξον αὐτῷ] ὁ θεὸς πάντα ἐχθρὸν καὶ πολέμιον ἐμφύλιόν τε καὶ ἀλλόφυλον· ἐπίλαβοῦ ὅπλου καὶ θυρεοῦ, καὶ ἀνάστηθι εἰς τὸν βοήθειαν αὐτοῦ, καὶ ἔκχεον ῥομφαίαν καὶ σύγκλεισον ἐξεναντίας τῶν καταδιωκόντων αὐτόν, ἐπίσκιασον ἐπὶ τὸν κεφαλὸν αὐτοῦ ὃν ἡμέρᾳ πολέμου· κάθισον ἐκ τοῦ ὀσφύος αὐτοῦ [add, ἐπὶ τοῦ θρόνου αὐτοῦ, λάλησον τῇ καρδίᾳ αὐτοῦ] ἀγαθὰ ὑπὲρ τῆς ἁγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας καὶ παντὸς τοῦ φιλοχρίστου λαοῦ, ἵνα καὶ ἡμεῖς ὃν τῇ γαληνότητι αὐτοῦ ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ὃν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

Lit. *Chryſ.* Ὑπὲρ τῶν πιστοτάτων καὶ φιλοχρίστων ἡμῶν βασιλέων, παντὸς τοῦ παλατίου καὶ στρατοπέδου αὐτῶν· δὸς αὐτοῖς, Κύριε, εἰρηνικὸν τὸ βασίλειον, ἵνα καὶ ἡμεῖς ὃν τῇ γαλήνῃ αὐτῶν ἤρεμον καὶ ἡσύχιον βίον διάγωμεν πάσῃ ὃν εὐσεβείᾳ καὶ σεμνότητι.

Lit. *Baſ.* Μνήσθητι, Κύριε, τῶν εὐσεβεστάτων καὶ πιστοτάτων ἡμῶν βασιλέων, οὓς ἐδικαίωσας βασιλεύειν ἐπὶ τῆς γῆς· ὅπλῳ ἀληθείας, ὅπλῳ εὐδοκίας στεφάνωσον αὐτούς, ἐπίσκιασον ἐπὶ τὸν κεφαλὸν αὐτῶν ὃν ἡμέρᾳ πολέμου· ἐπίσχυσον αὐτῶν τὸν βραχίονα, ὕψωσον αὐτῶν τὴν δεξιάν, κράτυνον αὐτῶν

The present Liturgy of St. *James*.

throughout the whole World rightly divide the Word of thy Truth †.

Remember, O Lord, * also *and* every City and Country, with all the orthodoxly Faithful that dwell in them; preserve them in Peace and Safety.

Remember, O Lord, our Christian Fathers and Brethren that travel by Sea, or by Land, or are in foreign Countries, that are in Chains or Imprisonments, that are in Captivity or Banishment, in the Mines, under Torture, or in hard Slavery.

Remember, O Lord, those that are sick or diseased, and such as are infested with unclean Spirits; and make haste to heal and deliver them.

Remember, O Lord, every Christian Soul under Affliction or Calamity, and who stand in need of thy divine Mercy and Help. *Remember* also the Conversion of those that are in Error.

Remember, O Lord, our Fathers and Brethren who labour and minister to us for thy holy Name's Sake.

Remember all, O Lord, for good; have Mercy upon all, O Lord; be reconciled to us all: settle the Flocks of thy People in Peace: remove all Scandals: make Wars to cease: put a Stop to the Violence of Heresies: and grant us thy Peace and Love, O God, our Sa-

Remember, O Lord,—this our City [add, *and*] *every City and Country, and all that in the orthodox Faith of Christ dwell in them, preserve them in Peace and Safety.*

Lit. Chrys. Μνήσθητι, Κύριε, τῆς πόλεως ἐν ᾗ παροικοῦμεν, καὶ πάσης πόλεως καὶ χώρας, καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς· *Remember, O Lord, this City in which we dwell, and every City and Country, with all the Faithful that dwell in them.*

The ancient Liturgy of the Church of *Jerusalem*.

Bishops in the same, who rightly divide the Word of thy Truth † ‡.

Remember, O Lord, [a] this our City," and every City and Country, with all the Faithful that dwell in them; preserve them in Peace and Safety.

Remember, O Lord, our Christian [Fathers and] Brethren that travel by Sea, or by Land, or are in foreign Countries, that are in Chains or Imprisonments, that are in Captivity or Banishment, in the Mines, under Torture, or in hard Slavery.

Remember, O Lord, those that are sick or diseased, and such as are infested with unclean Spirits; and make haste to heal and deliver them.

Remember, O Lord, every Christian Soul under Affliction [b] or Calamity, and who stand in need of thy divine Mercy and [c] Help. *Remember* also the Conversion of those that are in Error.

Remember, O Lord, *those* [our Fathers and Brethren] who labour and minister to us for thy holy Name's Sake.

Remember all, O Lord, for good; have mercy upon all, O Lord; be reconciled to us all: settle the [d] Flocks of

ἀληθείας, *Truth*, παντὸς τοῦ πρεσβυτερίου, καὶ πάσης τῆς ἐν Χριστῷ διακονίας, and *all the Presbyters and Deacons in Christ*, which might have been more easily omitted.

‡ Here should follow the Petitions ὑπὲρ Βασιλέων, &c. *for Kings*, &c. which may be supplied from the other Liturgies.

[a] I have added this from *Lit. Mar.* It has probably been left out when the Petition ὑπὲρ τῶν ἁγίων σου τόπων, &c. *for thy holy Places*, &c. has been inserted.

[b] Ὑπὲρ τῶν καλαπονουμένων, *for the afflicted, Cyr.*

[c] Ὑπὲρ πάντων βοηθείας δεομένων, *for all who stand in need of Help, Cyr.*

[d] Τὸ ἐν Θεοῦ πλήθους, *the Flock of God, Ignat. Ep. ad Tral.* §. 8.

St. *Cyril* in Catech. Myſt. V.

The *Clementine* Liturgy.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil.*

aries, for the Sick, and for the afflicted; and in a Word, [b] we all pray for all who ſtand in

of the World. And for the whole Epiſcopate, rightly dividing the Word of Truth; [we farther beſeech Thee alſo] for my Unworthineſs, who am now offering unto Thee, and for all the Preſbyters, for [f. and] Deacons, [and for the whole Clergy,] that thou wouldſt endue us all with Wiſdom, and fill us with thy holy Spirit.

We farther pray unto thee, O Lord, for the King, and all that are in Authority, and for the whole Army, that our Affairs may be in Peace; that paſſing all the Time of our Life in Quietneſs and Concord, we may glorify Thee thro' Jeſus Chriſt our Hope. We farther offer unto Thee for all thy Saints who have

of Kings, and Lord of Lords, preſerve the Kingdom of thy Servant our King, who is orthodox and a Lover of Chriſt, and whom thou haſt appointed to reign upon Earth, in Peace, Power, and Juſtice; ſubdue unto him all his Enemies and Adverſaries both at home and abroad; take thy Arms and Buckler, and ſtand up to help him; draw out thy Sword, and ſtop the way againſt them that perſecute him; cover his Head in the Day of Battle; and make the Fruit of his Loins to ſit upon his Throne. Incline his Heart to be favourable to thy holy Catholick and Apoſtolick Church, and to all the People who love Chriſt, that in his Tranquillity we may lead a quiet and peaceable Life in all Godlineſs and Honeſty.

Lit. Chryſ. For our Emperors who live in the Faith and Love of Chriſt, for their Court and Camp; give them, O Lord, a peaceable Reign, that in their Tranquillity we may lead a quiet and peaceable Life in all Godlineſs and Honeſty.

Lit. Baſ. Remember, O Lord, our moſt religious and faithful Emperors, whom thou haſt appointed to reign upon Earth; encompaſs them with the Armour of Truth, and of thy Favour, cover their Head in the Day of Battle; ſtrengthen their Arm and exalt their right Hand; eſtabliſh their Kingdom;

[b] δέξηται ἡμῶν τὴν δέησιν, *that God through their Prayers and Supplications would receive our Petitions*, he does not ſeem to have taken it from the Liturgy, but has added it only to ſhew one great Deſign of this Commemoration, *viz.* that we may reap the Benefit of their Prayers and Supplications for us; as he immediately after ſays that the Dead are alſo greatly benefited by our Prayers at the Altar for them: And theſe two, *viz.* their Prayers for us, and ours for them, are undoubtedly two great Branches of the Communion of Saints. It may indeed be alledged againſt what I have ſaid, that there is in that Part of the preſent *Lit. Ja.* which precedes the Anaphora a like Expreſſion to this of St. *Cyril*, *viz.* πάντων τῶν ἁγίων καὶ δικαίων μνημονεύσωμεν, ὅπως εὐχαῖς καὶ πρεσβείαις αὐτῶν οἱ πάντες ἐλεηθῶμεν· *Let us remember all the Saints and juſt Men; that we may all obtain Mercy, through their Prayers and Supplications.* But as all that Part of the Office is of a latter Date than the Time of St. *Cyril* (theſe Prayers, at leaſt which I have mentioned in Pref. p. 2. excepted) ſo this in particular undoubtedly is ſo, as appears by what immediately goes before and connects with it,

The preſent Liturgy of St. *James*.

καὶ ἐλπὶς πάντων τῶν περάτων τῆς γῆς. Μνήσθητι, Κύριε, εὐκρασίας ἀέρων, ὄμβρων εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, καὶ τὸν στέφανον τῆς ἐνιαυτοῦ τῆς χρηστότητός σου· οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι, καὶ σὺ δίδως τὴν τροφὴν αὐτῶν ἐν εὐκαιρίᾳ· ἀνοίγεις σὺ τὴν χεῖρά σου καὶ ἐμπιπλᾷς πᾶν ζῶον εὐδοκίας. Μνήσθητι, Κύριε, τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἁγίαις σου ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων· χηρῶν, ὀρφανῶν, ξένων, καὶ ἐπιδεομένων, καὶ πάντων τῶν ἐνειλαμένων ἡμῖν τὸ μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς. Ἔτι μνηθῆναι χρὴ ξίωσον, Κύριε, καὶ τὰς προσφορὰς ταύτας προσενεγκάντων ἐν τῇ σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου θυσιαστήριον, καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν ἢ κατ' διάνοιαν ἔχει, καὶ τῶν ἀρίστως σοι ἀνεγνωσμένων· Μνήσθητι, Κύριε, κατ' τὸ πλῆθος τοῦ ἐλέους σου καὶ τῶν οἰκτιρμῶν σου καὶ ἐμοῦ τοῦ ταπεινοῦ καὶ ἀχρείου δούλου σου, καὶ τῶν τὸ ἅγιόν σου θυσιαστήριον κυκλούντων * διακόνων, καὶ χάρισαι αὐτοῖς βίον ἄμεμπτον, ἄσπιλον αὐτῶν τὴν διακονίαν φύλαξον, καὶ βαθμὸς ἀγαθὸς περποίησαι· ἵνα εὕρωμεν ἔλεον καὶ χάριν μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων κατ' γενεὰν καὶ γενεὰν [a] πρεσβυτέρων, διακόνων," διακονικῶν, προφητῶν, ἀποστόλων, μαρτύρων, [b] ὁμολογητῶν, διδασκάλων, ὁσίων," καὶ παντὸς πνεύματος

* f. add — πρεσβυτέρων καὶ —*Preſbyters and*—See St. *Cyr.* above, *p.* 2. τοῖς κυκλοῦσι τὸ θυσιαστήριον πρεσβυτέροις, *the Preſbyters who ſtood about the Altar.* —And if ſo, then what follows is thus to be read, καὶ χάρισαι τοῖς μὲν βίον [vel f. πρεσβυτέριον] ἄμεμπτον, ἄσπιλον δὲ τῶν, &c. *and grant to thoſe an unblameable Life* [—*preſbyterate*] *and preſerve theſe*, &c.

[a] *De ap. Cyr.*

[b] *De ap. Cyr.*

The ancient Liturgy of the Church of *Jeruſalem*.

δαλα· καὶ ἀργησον τοὺς πολέμους· παῦσον τὰς τῶν αἱρέσεων ἐπαναστάσεις· τὴν σὴν εἰρήνην, καὶ τὴν σὴν ἀγάπην χάρισαι ἡμῖν, ὁ Θεὸς ὁ σωτὴρ ἡμῶν, καὶ ἐλπὶς πάντων τῶν περάτων τῆς γῆς. Μνήσθητι, Κύριε, εὐκρασίας ἀέρων, ὄμβρων εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, καὶ τὸν στέφανον τῆς ἐνιαυτοῦ τῆς χρηστότητός σου· οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι, καὶ σὺ δίδως τὴν τροφὴν αὐτῶν ἐν εὐκαιρίᾳ· ἀνοίγεις σὺ τὴν χεῖρά σου, καὶ ἐμπιπλᾷς πᾶν ζῶον εὐδοκίας. Μνήσθητι, Κύριε, τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἁγίαις σου ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων· χηρῶν, ὀρφανῶν, ξένων καὶ ἐπιδεομένων, καὶ πάντων τῶν ἐνειλαμένων ἡμῖν τὸ μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς. Ἔτι μνηθῆναι χρὴ ξίωσον, Κύριε, τὰς προσφορὰς ταύτας προσενεγκάτων ἐν τῇ σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου θυσιαστήριον †, καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν ἢ κατ' διάνοιαν ἔχει ‡ καὶ τῶν ἀρίστως σοι ἀνεγνωσμένων. Μνήσθητι, Κύριε, κατ' τὸ πλῆθος τοῦ ἐλέους σου καὶ τῶν οἰκτιρμῶν σου καὶ ἐμοῦ τοῦ ταπεινοῦ καὶ ἀχρείου δούλου σου, καὶ τῶν τὸ ἅγιόν σου θυσιαστήριον κυκλούντων * διακόνων, καὶ χάρισαι

† *Tertul. de Exhort. Caſt. c.* 11. Pro qua oblationes—reddis—& offeres pro duabus? & commendabis illas duas per Sacerdotem—? *for whom thou offereſt—Oblations—and offer for two? and recommend theſe two by a Prieſt—?*

‡ See *Bingh. Orig. Eccl. Vol.* 6. *B.* 15. *ch.* 2. §. 4.

* f. leg. πρεσβυτέρων καὶ διακόνων, καὶ χάρισαι τοῖς μὲν πρεσβυτέριον ἄμεμπτον, ἄσπιλον δὲ τῶν — *Preſbyters and Deacons—and grant to thoſe an unblameable Preſbyterate, and preſerve theſe.*"—Thus in the Bidding-Prayer immediately after the diſmiſſing of the Penitents, *Conſt. Ap. l.* viii. *c.* 10. ὑπὲρ τῶν πρεσβυτέρων ἡμῶν δεηθῶμεν ὅπως ὁ Κύριος—σῶσαι καὶ εὔλιμον τὸ πρεσβυτέριον αὐτοῖς παράσχοι. ὑπὲρ πάσης τῆς ἐν Χριστῷ διακονίας—δεηθῶμεν ὅπως ὁ Κύριος ἄμεμπτον τὴν διακονίαν αὐτοῖς παράσχηται·

St. *Cyril* in Catech. Myſt. V.

πάντες ἡμεῖς, ταύτῃ προσφέροντες τ̃

it, *viz.* τῆς παναγίας, ἀχράντου, ὑπερενδόξου, εὐλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας, καὶ, &c. Let us remember *our moſt holy, undefiled, ſuperlatively glorious and bleſſed Lady, the Mother of God, and ever-virgin* Mary, *and all the Saints*, &c. as above; and therefore it ſeems rather to have been taken from him.

But there is one remarkable Defect in this preſent *Lit. Ja.* that it wants the Petitions ὑπὲρ βασιλέων, ὑπὲρ στρατιωτῶν, καὶ συμμάχων, *for Kings, for their Armies, and Auxiliaries*, mentioned by St. *Cyril*. How they came to be left out I ſhall not at preſent enquire; but ſhall ſet them down in the other Column as they are in the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

Having mentioned above that the Prayer of Interceſſion in *Lit. Mar.* is plac'd differently from what it is in this and the other ancient Liturgies, I ſhall here give a View of the Order of that Liturgy. After the People's Reſponſe Ἄξιον καὶ δίκαιον, *It is meet and right*, follows Ἀληθῶς γὰρ, *It is very meet*; as at this Mark †, *p.* 9. And after ἐν αὐτοῖς, *in them*, follows σὺ *to Thee*, and then τῷ ποιήσαντι, *who madeſt*, as at this Mark ‡, *p.* 21. And after ἀνακαίνισας διὰ, *renew him by*, follows τῷ φρικτῷ, καὶ ζωοποιῷ, καὶ θεαρίῳ, μυστηρίῳ τούτῳ· πάντα δὲ ἐποίησας διὰ τῆς σῆς σοφίας, τῷ φωτὶ τῷ ἀληθινῷ τῷ

The *Clementine* Liturgy.

αἰῶνος εὐαρεστησάντων σοι ἁγίων, πατριαρχῶν, προφητῶν, δικαίων, ἀποστόλων, μαρτύρων, ὁμολογητῶν, ἐπισκόπων, πρεσβυτέρων, διακόνων [ὑποδιακόνων, ἀναγνωστῶν, ψαλτῶν,] παρθένων, χηρῶν, λαϊκῶν, καὶ πάντων ὧν αὐτὸς ἐπίσασαι τὰ ὀνόματα· Ἔτι προσφέρομέν σοι ὑπὲρ τοῦ λαοῦ τούτου, ἵνα ἀναδείξῃς αὐτὸν εἰς ἔπαινον τοῦ Χριστοῦ σου βασίλειον ἱεράτευμα, ἔθνος ἅγιον· ὑπὲρ τῶν ἐν παρθενίᾳ καὶ ἁγνείᾳ, ὑπὲρ τῶν χηρῶν τῆς ἐκκλησίας, ὑπὲρ τῶν ἐν σεμνοῖς γάμοις καὶ τεκνογονίαις, ὑπὲρ τῶν νηπίων τοῦ λαοῦ σου, ὅπως μηδένα ἡμῶν ἀπόβλητον ποιήσῃς· Ἔτι ἀξιοῦμέν σε καὶ ὑπὲρ τῆς πόλεως ταύτης

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

ταύτῃ βασιλείαν, ὑπόταξον αὐτοῖς πάντα τὰ βάρβαρα ἔθνη, τὰ τοὺς πολέμους θέλοντα· χάρισαι αὐτοῖς βαθεῖαν, καὶ ἀναφαίρετον εἰρήνην, λάλησον εἰς τὴν καρδίαν αὐτῶν ἀγαθὰ ὑπὲρ τῆς ἐκκλησίας, σου, καὶ παντὸς τοῦ λαοῦ σου, ἵνα ἐν τῇ γαλήνῃ αὐτῶν ἥρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ [a] εὐδοκίᾳ καὶ σεμνότητι. Μνήσθητι, Κύριε, πάσης ἀρχῆς καὶ ἐξουσίας, καὶ τῆς ἐν παλατίῳ ἀδελφῶν ἡμῶν, καὶ παντὸς τοῦ στρατοπέδου.

† Lit. *Mar.* Τῶν ἐν πίστει κεκοιμημένων πατέρων τε καὶ ἀδελφῶν τὰς ψυχὰς ἀνάπαυσον, Κύριε ὁ Θεὸς ἡμῶν, μνησθεὶς τῶν ἀπ' αἰῶνος προπατόρων, πατέρων, πατριαρχῶν, προφητῶν, ἀποστόλων, μαρτύρων, ὁμολογητῶν, ἐπισκόπων, ὁσίων, δικαίων, παντὸς πνεύματος ἐν πίστει τετελειωμένων· Καὶ ὧν ἐν τῇ σήμερον ἡμέρᾳ τὴν ὑπόμνησιν ποιούμεθα, καὶ τοῦ ἁγίου πατρὸς ἡμῶν Μάρκου τοῦ ἀποστόλου καὶ εὐαγγελιστοῦ, τοῦ ὑποδείξαντος ἡμῖν ὁδὸν σωτηρίας —

Lit. *Chryſ.* Ἔτι προσφέρομέν σοι τὴν λογικὴν ταύτην λατρείαν ὑπὲρ τῶν ἐν πίστει ἀναπαυσαμένων, προπατόρων, πατέρων, πατριαρχῶν, προφητῶν, ἀποστόλων, — εὐαγγελιστῶν, μαρτύρων, ὁμολογητῶν, ἐγκρατευτῶν, καὶ παντὸς πνεύματος ἐν πίστει τετελειωμένου —

Lit. *Baſ.* Ἵνα εὕρωμεν ἔλεον καὶ χάριν μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνος σοι εὐαρεστησάντων προπατόρων, πατέρων, πατριαρχῶν, προφητῶν, ἀποστόλων, — εὐαγγελιστῶν, μαρτύ-

[a] l. εὐσεβείᾳ, *Godlineſs*. See 1 *Tim.* ii. and above in *Lit. Mar.* and *Chryſ.*

The preſent Liturgy of St. *James*.

viour, and the Hope of all the Ends of the Earth.

Remember, O Lord, *to grant us* temperate Weather, moderate Showers, pleaſant Dews, and plenty of the Fruits of the Earth, and *to bleſs* the whole Circle of the Year with thy Goodneſs; for the Eyes of all hope in Thee, and thou giveſt them Food in due Seaſon; thou openeſt thy Hand, and filleſt every living Creature with thy gracious Bounty.

Remember, O Lord, all who bring forth Fruit, and do good Works in thy holy Churches, and who are mindful of the Poor: the Widows, Orphans, Strangers, and indigent Perſons, and all who deſire to be remembred in our Prayers.

Vouchſafe alſo, O Lord, to remember thoſe who have this Day offered theſe Oblations at thy holy Altar, and for whom every one has offered, or has in his Thoughts, and thoſe whoſe Names we have lately read before thee.

Remember, O Lord, according to the Multitude of thy Mercies and Compaſſions, me thy unworthy and unprofitable Servant, and all the * Deacons who compaſs thy holy Altar, and grant them an unblameable Life, preſerve them unſpotted in their Miniſtry, and purchaſe for them good Degrees.

That we may *all* find Mercy and Favour, with all thy Saints who from the Beginning of the World have pleaſed thee in their ſeveral Generations, [a] our Forefathers, Fathers," Patriarchs, Prophets, Apoſtles, Martyrs, [b] Confeſſors,

The ancient Liturgy of the Church of *Jeruſalem*.

thy People in Peace: remove all Scandals: make Wars to ceaſe: put a Stop to the Violence of Hereſies: and grant us thy Peace and Love, O God, our Saviour, and the Hope of all the Ends of the Earth.

Remember, O Lord, *to grant us* temperate Weather, moderate Showers, pleaſant Dews, and plenty of the Fruits of the Earth, and *to bleſs* the whole Circle of the Year with thy Goodneſs; for the Eyes of all hope in Thee, and thou giveſt them Food in due Seaſon; thou openeſt thy Hand, and filleſt every living Creature with thy gracious Bounty.

Remember, O Lord, all who bring forth Fruit, and do good Works in thy holy Churches, and who are mindful of the Poor: The Widows, Orphans, Strangers, and indigent Perſons, and all who deſire to be remembered in our Prayers.

Vouchſafe alſo, O Lord, to remember thoſe who have this Day offered theſe Oblations at thy holy Altar, † and for whom every one has offered, or has in his Thoughts, ‡ and thoſe whoſe Names we have lately read before thee.

Remember, O Lord, according to the Multitude of thy Mercies and Compaſſions, me thy unworthy and unprofitable Servant, and all the * Deacons" who compaſs thy holy Altar,

[a] *Let us pray for our Preſbyters, that the Lord would grant them a ſafe and honourable Preſbyterate. Let us pray — for all the Deacons in Chriſt; that the Lord would grant them an unblameable Miniſtry.*

St. *Cyril* in Catech. Myſt. V.

The *Clementine* Liturgy.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil.*

need of Help, offering this Sacrifice

τῆ μονογενῆς, &c. *this tremendous, and life-giving, and heavenly Myſtery: Thou didſt make all Things by thy Wiſdom, the true Light, thy only begotten,* &c. as there; and after Χριστῶ, *Chriſt*, follows δι' ὧ σοι σὺν αὐτῷ κ) ἁγίῳ πνεύματι εὐχαριστοῦμες, προσφέρομεν τὴν λογικὴν κ) ἀναίμακτον λατρείαν ταύτην, ἣν προσφέρει σοι, Κύριε, πάντα τὰ ἔθνη ἀπὸ ἀνατολῶν ἡλίου κ) μέχρι δυσμῶν, ἀπὸ ἄρκτου κ) μεσημβρίας· ὅτι μέγα τὸ ὄνομά σου ἐν πᾶσι τοῖς ἔθνεσι, κ) ἐν παντὶ τόπῳ θυμίαμα προσφέρεται τῷ ὀνόματι ἁγίῳ σου, κ) θυσία, κ) προσφορά· *Through whom giving thanks to Thee, with Him, and the Holy Spirit, we offer this reaſonable and unbloody Service, which all Nations offer to thee, O Lord, from the riſing of the Sun unto the going down of the ſame, and from the North unto the South; for thy Name is great among all Nations, and in every Place Incenſe is offered to thy holy Name, and Sacrifice and Oblation.* Then immediately follows the Prayer of Interceſſion, thus, Καὶ δεόμεθα κ) παρακαλοῦμέν σε φιλανθρωπε, ἐλέησον· Μνήσθητι, Κύριε, τῆς ἁγίας κ) μόνης καθολικῆς κ) ἀποστολικῆς Ἐκκλησίας, &c. *And we pray unto, and beſeech thee, O good God, the Lover of Men; remember, O Lord, thy one holy, catholick and apoſtolick Church,* &c. which ends thus, ἡμᾶς δὲ ῥῦσαι ἀπὸ τῶν ἀνομιῶν ἡμῶν,

pleaſed thee from the beginning of the World, Patriarchs, Prophets, juſt Men, Apoſtles, Martyrs, Confeſſors, Biſhops, Preſbyters, Deacons, [Subdeacons, Readers, Singers,] Virgins, Widows, Laymen, and all whoſe Names thou knoweſt.

We farther pray unto Thee for this People, that thou wouldſt make them a royal Prieſthood, a holy Nation, to the Praiſe of thy Chriſt; for thoſe that are in Virginity and Chaſtity; for the Widows of the Church; for thoſe that are in honeſt Marriage and Childbearing; for the Children of thy People, that thou wouldſt not permit any of us to be Caſt-aways.

We farther beſeech thee for this

and ſubdue unto them all barbarous Nations who delight in War: Grant unto them a profound and laſting Peace; incline their Hearts to be favourable to thy Church, and to all thy People, that in their Tranquillity we may lead a quiet and peaceable Life in all [a] favour", and honeſty. Remember, O Lord, all in Power and Authority, and our Brethren in the Court, and all the Army.

† *Lit. Mar.* Give Reſt, O Lord our God, to the Souls of our Fathers and Brethren who are departed in the Faith of Chriſt, remembring our Forefathers from the beginning of the World, Fathers, Patriarchs, Prophets, Apoſtles, Martyrs, Confeſſors, Biſhops, Saints, juſt Men, and every Spirit made perfect in the Faith of Chriſt; eſpecially thoſe whom we this Day commemorate, and our holy Father Mark, the Apoſtle and Evangeliſt, who ſhewed unto us the Way of Salvation.—

Lit. Chryſ. We farther offer to Thee this reaſonable Service, for thoſe who reſt in Faith, our Forefathers, Fathers, Patriarchs, Prophets, Apoſtles,—— Evangeliſts, Martyrs, Confeſſors, Continent Perſons, and every Spirit made perfect in the Faith.—

Lit. Baſ. That we may all find Mercy and Favour with all thy Saints who have pleaſed thee from the beginning of the World, our Forefathers, Patriarchs, Prophets, Apoſtles,—— Evangeliſts, Martyrs, Confeſſors, Doc-

The present Liturgy of St. *James*.

δικαίᾳ ἐν πίστει τῇ Χριστῷ σου τελειωμένῃ.

[e] χαῖρε κεχαριτωμένη Μαρία· ὁ Κύριος μετὰ σοῦ· εὐλογημένη σὺ ἐν γυναιξὶ, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου, ὅτι σωτῆρα ἔτεκες τῶν ψυχῶν ἡμῶν. Deinde exclamat Sacerdos, Ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου δεσποίνης ἡμῶν, Θεοτόκου καὶ ἀειπαρθένου Μαρίας. Cantores. Ἄξιόν ἐστι ὡς ἀληθῶς μακαρίζειν σε τὴν Θεοτόκον, τὴν ἀειμακάριστον καὶ παναμώμητον, καὶ μητέρα τοῦ Θεοῦ ἡμῶν, τὴν τιμιωτέραν τῶν χερουβὶμ, καὶ ἐνδοξοτέραν ἀσυγκρίτως τῶν σεραφὶμ, τὴν ἀδιαφθόρως Θεὸν λόγον τεκοῦσαν, τὴν ὄντως Θεοτόκον σὲ μεγαλύνομεν. Et rursus canunt. Ἐπὶ σοὶ χαίρει, κεχαριτωμένη, πᾶσα ἡ κτίσις, ἀγγέλων τὸ σύστημα, καὶ ἀνθρώπων τὸ γένος, ἡγιασμένε ναὲ, παρθενικὸν καύχημα, ἐξ οὗ Θεὸς ἐσαρκώθη, καὶ παιδίον γέγονεν ὁ πρὸ αἰώνων ὑπάρχων Θεὸς ἡμῶν, τὴν γὰρ σὴν μήτραν θρόνον ἐποίησε, καὶ τὴν σὴν γαστέρα πλατυτέραν οὐρανῶν ἀπειργάσατο. Ἐπὶ σοὶ χαίρει, κεχαριτωμένη, πᾶσα ἡ κτίσις. Δόξα σοι."

[e] That what here follows is an Interpolation appears not only from the abrupt and unconnected Manner in which it is brought in, but likewise because there is no Notice taken of it by St. *Cyril*, nor any such Address in *Lit. Clem.*

The ancient Liturgy of the Church of *Jerusalem*.

αὐτοῖς βίον ἄμεμπτον, ἄσπιλον αὐτῶν τὴν διακονίαν φύλαξον, καὶ || βαθμὸς ἀγαθὸς περιποίησαι. Ἵνα εὕρωμεν ἔλεον καὶ χάριν μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων καθ' ἡμέραν καὶ ἡμέραν, παρεμπλακῶν, ἀποστόλων, μαρτύρων, καὶ παντὸς πνεύματος δικαίου ἐν πίστει τῇ Χριστῷ σου τελειωμένου.

MVSEVM BRITANNICVM

St. *Cyril* in Catech. Myst. V.

The *Clementine* Liturgy.

Part of the Liturgies of St. *Mark*, St. *Chrysostom* and St. *Basil*.

θυσίαν· εἶτα μιμημονεύομεν καὶ τῶν προκεκοιμημένων, πρῶτον πατριαρχῶν, προφητῶν, ἀποστόλων, μαρτύρων, ὅπως ὁ Θεὸς εὐχαῖς αὐτῶν καὶ πρεσβείαις προσδέξηται ἡμῶν τὴν δέησιν· εἶτα καὶ ὑπὲρ τῶν προκεκοιμημένων ἁγίων πατέρων καὶ ἐπισκόπων, καὶ πάντων ἁπλῶς τῶν ἐν ἡμῖν προκεκοιμημένων, μεγίστω ὄντως πιστεύοντες ὄφελος ταῖς ψυχαῖς ὑπὲρ ὧν ἡ δέησις ἀναφέρεται, τῆς ἁγίας καὶ φρικωδεστάτης προκειμένης θυσίας.

της καὶ τῶν ἐνοικούντων· ὑπὲρ τῶν ἐν ἀρρωστίαις, πνευματικῶν δικαίων ἐν πίστει τελειομένων.— ὑπὲρ τῶν ἐν πικρᾷ δουλείᾳ, ὑπὲρ τῶν ἐν ἐξορίαις, ὑπὲρ τῶν ἐν δημεύσει, ὑπὲρ πλεόντων, καὶ ὁδοιπορούντων, ὅπως [add, πάντων MS.v.] ἐπίκουρος καὶ ἀντιλήπτωρ· Ἔτι παρακαλῶμέν σε καὶ ὑπὲρ τῶν μισούντων ἡμᾶς καὶ διωκόντων ἡμᾶς διὰ τὸ ὄνομά σου· ὑπὲρ τῶν ἔξω ὄντων καὶ πεπλανημένων, ὅπως ἐπιστρέψῃς αὐτοὺς εἰς ἀγαθὸν, καὶ τὸν θυμὸν αὐτῶν παύσῃς· Ἔτι παρακαλῶμέν σε καὶ ὑπὲρ τῶν καθηκυμένων τῆς ἐκκλησίας, καὶ ὑπὲρ τῶν χειμαζομένων ὑπὸ τοῦ ἀλλοτρίου, καὶ ὑπὲρ τῶν ἐν μετανοίᾳ ἀδελφῶν ἡμῶν, ὅπως τοὺς μὲν τελειώσῃς ἐν τῇ πίστει, τοὺς δὲ καθαρίσῃς ἀπὸ τῆς ἐνεργείας τοῦ πονηροῦ, τοῖς δὲ τὴν μετάνοιαν προσδέξῃ, καὶ συγχωρήσῃς καὶ αὐτοῖς καὶ ἡμῖν τὰ παραπτώματα ἡμῶν. Ἔτι προσφερόμεν σοι καὶ ὑπὲρ τῆς εὐκρασίας τοῦ ἀέρος, καὶ τῆς εὐφορίας τῶν καρπῶν· ὅπως ἀνελλειπῶς μεταλαμβάνοντες τῶν σῶν ἀγαθῶν, αἰνῶμέν σε ἀπαύστως τὸν διδόντα τροφὴν πάσῃ σαρκί. Ἔτι παρακαλῶμέν σε καὶ ὑπὲρ τῶν δι' εὔλογον αἰτίαν ἀπόντων· ὅπως ἅπαντας ἡμᾶς διαφυλάξας ἐν τῇ εὐσεβείᾳ, ἐπισυναγάγῃς ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ σου, τοῦ Θεοῦ πάσης αἰσθητῆς καὶ νοητῆς φύσεως, τοῦ βασιλέως ἡμῶν, ἀτρέπτως, ἀμέμπτως, ἀνεγκλήτως· ὅτι σοι πᾶσα δόξα, σέβας καὶ εὐχαριστία, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, καὶ νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς ἀνελλειπεῖς καὶ ἀτελευτήτους αἰῶνας τῶν αἰώνων.

Pop.

Ἀμήν.

ἡμῶν, φρουρὸς ἡμῶν καὶ ἀντιλήπτωρ καὶ παῖλα γινόμενος· *and deliver us from our Iniquities, and be our Protector and Helper in all things.* Then immediately follows σὺ γὰρ εἶ, *for thou art*—as at this Mark ‡, p. 13. Then what is set down at this Mark †, p. 17. and after διὰ τῆς ἐπιφανείας, *by the Manifestation*, follows τοῦ Κυρίου καὶ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ πλήρωσον· ὁ Θεὸς καὶ ταύτην τὴν θυσίαν τῆς παρὰ σοῦ εὐλογίας, διὰ τῆς ἐπιφοιτήσεως τοῦ παναγίου σου πνεύματος. Ὅτι αὐτὸς ὁ Κύριος, καὶ ὁ Θεὸς,

The preſent Liturgy of St. *James*.

Doctors, holy Perſons," and every juſt Spirit made perfect in the Faith of thy Chriſt. ᶜ Hail *Mary* full of Grace, the Lord is with thee; bleſſed art thou among Women, and bleſſed is the Fruit of thy Womb, for thou didſt bear the Saviour of our Souls. *Then the Prieſt ſays with a loud Voice.* Chiefly our moſt holy, undefiled, ſuperlatively bleſſed and glorious Lady, the Mother of God, and ever-virgin *Mary*. *The Singers.* It is very meet to magnify thee, the ever-bleſſed and moſt immaculate Parent and Mother of our God, who art more honourable than the Cherubim, and incomparably more glorious than the Seraphim. Thee we extol, who without being corrupted didſt bring forth God the Logos, and art truly the Mother of God. *And again they ſing.* Thou, O full of Grace, art the Joy of the whole Creation, both of Angels and Men. O conſecrated Temple, O Glory of Virginity, of whom the Deity was incarnate, and our God, who is from Eternity, was made a Child; for he made thy Womb his Throne, the Seat of him whom the Heavens cannot contain. Thou, O full of Grace, art the Joy of the whole Creation. Glory be to thee."

The ancient Liturgy of the Church of *Jeruſalem*.

* and grant to them an unblameable Life, preſerve them" unſpotted in their Miniſtry, and purchaſe for them good ‖ Degrees.

† That we may *all* find Mercy and Favour, with all thy Saints, who from the Beginning of the World have pleaſed thee in their ſeveral Generations, Patriarchs, Prophets, Apoſtles, Martyrs, and every juſt Spirit made perfect in the Faith of thy Chriſt.

St. *Cyril* in Catech. Myſt. V.

The *Clementine* Liturgy.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil.*

for them. Then we alſo make mention of thoſe who have fallen aſleep before us, firſt the Patriarchs, Prophets, Apoſtles, and Martyrs, that God through their Prayers and Supplications would receive our Petitions; then for our holy Fathers and Biſhops who have gone before us; and in general for all who have departed from among us, believing it to be a great Benefit to their Souls for whom Prayer is made whilſt the holy and tremendous Sacrifice lyes before God.

City, and thoſe that dwell therein; for thoſe that are in Sickneſs; for thoſe that are in hard Slavery; for thoſe that are in Baniſhment, for thoſe that are under Proſcription; for thoſe that travel by Sea, or by Land, that thou wouldſt be to them [add, all] a Succourer, Strengthner and Supporter.

tors, and every juſt Spirit made perfect in the Faith.—

We farther pray unto thee for thoſe that hate us, and perſecute us for thy Name's Sake; for thoſe who are without and led away with Error, that thou wouldſt convert them to that which is Good, and mitigate their Wrath againſt us.

We farther pray unto thee for the Catechumens of the Church; for thoſe who are toſſed by adverſe Spirits; and for our Brethren who are in the State of Penance, that thou wouldſt perfect the firſt in the Faith, and cleanſe the ſecond from the Energy of the evil One, and accept the Repentance of the laſt, and forgive both them and us whatever Offences we have committed againſt thee.

We farther offer unto Thee for temperate Weather, and for Plenty of the Fruits of the Earth, that we continually partaking of thoſe good Things which thou beſtoweſt, may inceſſantly praiſe thee, who giveſt Food unto all Fleſh.

We farther pray unto Thee for thoſe who are abſent on any reaſonable Cauſe; that thou wouldſt preſerve us all in Godlineſs, and keeping us ſtedfaſt, unblameable and without Rebuke, wouldſt gather us into the Kingdom of thy Chriſt, our King, and the God of every ſenſible and intellectual Being; for to thee, the Father, the Son, and the Holy Ghoſt, belongs all Glory, Worſhip and Thankſgiving, Honour and Adoration, now and for ever throughout all Ages, World without end.

People.

Amen.

Θεὸς, ὁ παμβασιλεὺς ἡμῶν Ἰησοῦς ὁ Χριστὸς τῇ νυκτὶ ᾗ, &c. *of our Lord, and God, and Saviour Jeſus Chriſt; fill, O God, this Sacrifice alſo with thy Bleſſing, by the Deſcent of thy moſt holy Spirit. For our Lord himſelf, our God, and ſupreme King Jeſus Chriſt, in the ſame Night in which,* &c. as at this Mark †, p. 29.

The present Liturgy of St. *James*.

[a] Diaconus.

Μνήσθητι, Κύριε ὁ Θεὸς ἡμῶν [b].

Sacerdos inclinatus dicit,

Μνήσθητι, Κύριε [c] ὁ Θεὸς πνευμάτων καὶ πάσης σαρκὸς, ὧν ἐμνήσθημεν καὶ ὧν οὐκ ἐμνήσθημεν ὀρθοδόξων, ἀπὸ Ἄβελ τοῦ δικαίου μέχρι τῆς σήμερον ἡμέρας· αὐτὸς ἐκεῖ αὐτοὺς ἀνάπαυσον ἐν χώρᾳ ζώντων, [d] ἐν τῇ βασιλείᾳ σου," ἐν τῇ τρυφῇ τοῦ παραδείσου, ἐν κόλποις Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ, τῶν ἁγίων πατέρων ἡμῶν, ὅθεν ἀπέδρα ὀδύνη, λύπη, καὶ στεναγμὸς, ἔνθα ἐπισκόπει τὸ φῶς τοῦ προσώπου σου, καὶ καταλάμπει διὰ παντός [c].

Ἡμῶν δὲ τὰ τέλη τῆς ζωῆς χρηστιανὰ καὶ εὐάρεστα, καὶ ἀναμάρτητα, ἐν εἰρήνῃ κατεύθυνον Κύριε, Κύριε, ἐπισκεπτόμενος ἡμᾶς ὑπὸ τοὺς πόδας" τῶν ἐκλεκτῶν σου, [ὅτε θέλεις καὶ ὡς θέλεις, μόνον χωρὶς αἰσχύνης καὶ παραπτωμάτων] διὰ τοῦ μονογενοῦς σου υἱοῦ, Κυρίου, καὶ Θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· αὐτὸς γὰρ ἐστιν ὁ μόνος ἀναμάρτητος φανεὶς ἐπὶ τῆς γῆς· * μεθ' οὗ εὐλογητὸς εἶ καὶ δεδο-

[a] See *Lit. Mar. Chryſ.* & *Baſ.*

[b] Here the Deacon reads the Diptychs in which were contained the Names of the Dead; after which the Prieſt went on as above: And thus the Connexion appears when that interpolated Addreſs to the bleſſed Virgin is omitted.

[c] Num. xvi. 22. xxvii. 16. in the LXX.

[d] If this be not interpolated, then βασιλεία, *Kingdom*, is to be taken here in a large Senſe, elſe it would be inconſiſtent with the plain Doctrine both of the Scriptures and primitive Fathers. But ſee the following Note, and *Lit. Mar.*

* I add, καὶ τῆς βασιλείας σου καταξίωσον, *and vouchſafe them thy Kingdom*, as in *Lit. Mar.* Or rather, ἐν τῇ βασιλείᾳ σου κατάταξον αὐτούς, *place them in thy Kingdom*, may have been here omitted by the Negligence of the Tranſcriber, which being afterwards added on the Margin may have occaſioned the ἐν τῇ βασιλείᾳ σου, *in thy Kingdom*, to be inſerted out of it's Place as above: Otherwiſe there is here no Petition for the final Conſummation of their Happineſs,

The ancient Liturgy of the Church of *Jeruſalem*.

Diaconus.

Μνήσθητι, Κύριε ὁ Θεὸς ἡμῶν— [a]

Sacerdos.

Μνήσθητι, Κύριε, ὁ Θεὸς πνευμάτων καὶ πάσης σαρκὸς, ὧν ἐμνήσθημεν καὶ ὧν οὐκ ἐμνήσθημεν [ὀρθοδόξων] ἀπὸ Ἄβελ τοῦ δικαίου, μέχρι τῆς σήμερον ἡμέρας· αὐτὸν ἐκεῖ αὐτοὺς ἀνάπαυσον * ἐν χώρᾳ ζώντων, [b] ἐν τῇ τρυφῇ τοῦ παραδείσου," ἐν κόλποις Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ, τῶν ἁγίων πατέρων ἡμῶν, ὅθεν ἀπέδρα ὀδύνη, λύπη, καὶ στεναγμὸς, ἔνθα ἐπισκόπει τὸ φῶς τοῦ προσώπου σου, καὶ καταλάμπει διὰ παντός [c].

Ἡμῶν δὲ τὰ τέλη τῆς ζωῆς χρηστιανὰ καὶ εὐάρεστα, καὶ ἀναμάρτητα, ἐν εἰρήνῃ καταύθυνον, Κύριε, ἐπισκεπτόμενος ἡμᾶς [d] ὑπὸ τοὺς πόδας" τῶν ἐκλεκτῶν σου, [ὅτε θέλεις καὶ ὡς θέλεις, μόνον χωρὶς αἰσχύνης καὶ παραπτωμάτων] διὰ τοῦ μονογενοῦς σου υἱοῦ, Κυρίου, καὶ Θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· αὐτὸς γὰρ ἐστιν ὁ μόνος ἀναμάρτητος φανεὶς ἐπὶ τῆς γῆς· * μεθ' οὗ εὐλογητὸς εἶ καὶ δεδο-

[a] See the Note [b] in the other Col.

* *Conſt. Ap. l.* viii. *c.* 41. In the Bidding-Prayer by the Deacon, Ὅπως ὁ—θεὸς—καταλάξῃ εἰς χώραν εὐσεβῶν—εἰς κόλπον Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ—ἔνθα ἀπέδρα ὀδύνη, καὶ λύπη, καὶ στεναγμός; *that God may place him in the Region of the Godly—in the Boſom of* Abraham, Iſaac *and* Jacob,—*whence Sorrow, Grief, and Lamentation are baniſhed away.* And in the following Prayer by the Biſhop, Καλάταξον—ἐν τῷ κόλπῳ τῶν πατριαρχῶν, καὶ τῶν προφητῶν, καὶ τῶν ἀποστόλων, καὶ πάντων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, ὅπου οὐκ ἔνι λύπη, ὀδύνη, καὶ στεναγμός· *place him in the Boſom of the Patriarchs, Prophets, and Apoſtles, and of all thoſe that have pleaſed thee from the Beginning of the World, where there is no Grief, Sorrow, or Lamentation.*

Dionyſ. Areop. Ἡ ψυχὴ—διῆται—καταπαύσαι—ἐν φωτὶ καὶ χώρᾳ ζώντων, εἰς κόλπους Ἀβραὰμ, καὶ Ἰσαὰκ, καὶ Ἰακὼβ, ἐν τόπῳ ὃ ἀπέδρα ὀδύνη, καὶ λύπη, καὶ στεναγμός· *The Prayer—beſeeches—to place—in Light, and the Region of the Living, in the Boſoms of* Abraham, Iſaac *and* Jacob, *in the Place whence Sorrow, Grief,*

St. *Cyril* in Catech. Myſt. V.

* * * * * * * *

p. 29. After which it goes on in the ſame Order as the other Liturgies, as you will ſee in the following Pages to p. 45. where after ζωῆς αἰωνίε κ᾽ ἀφθαρσίας, *of eternal Life and Immortality*, follows εἰς δοξολογίαν τ῀ παναγίε σ῀ ὀνόμαϛ⊙, εἰς ἄφεσιν ἁμαρτιῶν, ἵνα [σ῀] κ᾽ ἐν τούτῳ, καθὼς κ᾽ ἐν πᾶσι, δοξασθῇ, κ᾽ ὑμνηθῇ, κ᾽ ἁγιασθῇ τὸ παναγίον κ᾽ ἔντιμον κ᾽ διδοξασμένον σ῀ ὄνομα σὺν Ἰησοῦ Χριϛῷ κ᾽ ἁγίῳ πνεύματι· *for the glorifying thy holy Name, and for the Remiſſion of Sins, that* [*thy*] *in this alſo, as in all things, thy moſt holy, and precious and glorious Name, together with Jeſus Chriſt, and the holy Ghoſt, may be glorified, and praiſed and hallowed.* And then after a Preface to it follows the Lord's Prayer. This Order is ſingular, and ſeems not to be ſo proper and natural as that of the other Liturgies: And therefore, if this Liturgy be indeed, as is moſt likely, the primitive Liturgy of the Church of *Alexandria*. (See Dr. *Grabe*, Num. 167. at the End of his *De forma Conſecr. Euchar. p.* 77.) I much incline to ſuſpect that as it has ſuffered the like Interpolations and Corruptions as the other Liturgies, the *Clementine* only excepted, have done, ſo this Prayer of Interceſſion has been ſomehow miſplaced afterwards, rather than that it has been in this Order from the Beginning; for I can hardly induce myſelf to believe

The *Clementine* Liturgy.

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Part of the Liturgies of St. *Mark*, St. *Chryſoſtom*, and St. *Baſil*.

Lit. *Mar.* (Ὁ Διάκονϛ⊙ τὰ δίπτυχα τῶν κεκοιμημένων—) (ὁ Ἱερεὺς κλινόμῳϛ⊙ ἐπεύχεται.) Καὶ τότων πάντων τὰς ψυχὰς ἀνάπαυσον, δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ἐν τ῀ τ῀ ἁγίων σ῀ σκηναῖς· ἐν τῇ βασιλείᾳ σ῀ χαριζόμῳϛ⊙ αὐτοῖς τὰ τ῀ ἐπαγγελιῶν σ῀ ἀγαθὰ, ἃ ὀφθαλμὸς οὐκ εἶδεν, κ᾽ ὦς οὐκ ἤκουσεν, κ᾽ ἐπὶ καρδίαν ἀνθρώπων οὐκ ἀνέβη, ἃ ἡτοίμασας, ὁ Θεὸς, τοῖς ἀγαπῶσι τὸ ὄνομά σ῀ τὸ ἅγιον. Αὐτῶν μὲν τὰς ψυχὰς ἀνάπαυσον, κ᾽ βασιλείας οὐρανῶν καταξίωσον· Here the Prayer is firſt that God would give Reſt to their Souls, ἐν σκηναῖς τ῀ ἁγίων, *in the Tabernacles of the Saints*; and then that he would beſtow upon them his promiſed good Things which Eye hath not ſeen, &c. ἐν τῇ βασιλείᾳ αὐτ῀, *in his Kingdom*, or τ῀ οὐρανῶν, *of Heaven*.

Lit. *Chryſ.* (Διάκονϛ⊙—τὰ δίπτυχα τῶν —κεκοιμημένων—ὁ δὲ Ἱερεὺς κλινέμῳϛ⊙ εὔχεται—) —μνήσθητι πάντων τῶν προκεκοιμημένων ἐπ᾽ ἐλπίδι ἀναστάσεως ζωῆς αἰωνίε. (Ἐνταῦθα ὁ Ἱερεὺς μνημονεύει ὧν θέλει—τεθνεώτων—) —Ὑπὲρ ἀναπαύσεως κ᾽ ἀφέσεως τ῀ ψυχῆς τ῀ δούλε σ῀, θεῖνϛ⊙, ἐν τόπῳ φωτεινῷ ἔνθα ἀπέδρα λύπη κ᾽ στεναγμὸς, ἀνάπαυσον αὐτῷ ὁ Θεὸς ἡμῶν,—ἵνα ἐπισκοπῇ τὸ φῶς τ῀ προσώπε σ῀.

Lit. *Baſ.* (Ὁ Διάκονϛ⊙—τὰ δίπτυχα τῶν—κεκοιμημένων—) &c. as in Lit. *Chryſ.* only for ἀνάπαυσον αὐτῷ it has ἀνάπαυσον αὐτὸς.

Lit. *Mar.* Ἡμῖν δὲ τὰ τέλη τῆς ζωῆς χρηστιανὰ κ᾽ εὐάρεστα, κ᾽ ἀναμάρτητα δὸς-

The present Liturgy of St. *James*.

[a] Deacon.

Remember, O Lord our God—[b]

The Priest bowing, says,

Remember, O Lord, [c] the God of Spirits and of all Flesh, those Orthodox whom we have remembred; and those also whom we have not remembred, from righteous *Abel* even unto this Day: Do thou give them Rest in the Region of the Living, [d] in thy Kingdom," in the Delights of Paradise, in the Bosoms of our holy Fathers, *Abraham*, *Isaac*, and *Jacob*, whence Sorrow, Grief, and Lamentation are banished away, where the Light of thy Countenance visits, and shines continually [e];

And dispose the End of our Lives, O Lord, in peace, that they may be Christian, well pleasing to thee, and free from Sin, O Lord, gathering us under the Feet of thine Elect, when thou wilt, and as thou wilt, only without Shame or Offence; through thy only begotten Son, our Lord, and God, and

ness, but for the intermediate State only. *Lit. Syr.* in the Commemoration of the Dead, has this Petition, Et illos pervenire faciat ad Regnum suum in Cœlis, *And bring them to his Kingdom in Heaven.*

The ancient Liturgy of the Church of *Jerusalem*.

Deacon.

Remember, O Lord our God—[a]

Priest.

Remember, O Lord, the God of Spirits and of all Flesh, those [Orthodox] whom we have remembred, and those also whom we have not remembred, from righteous *Abel* even unto this Day: Do thou give them Rest * in the Region of the Living, [b] in the Delights of Paradise," in the Bosoms of our holy Fathers, *Abraham*, *Isaac* and *Jacob*, whence Sorrow, Grief, and Lamentation are banished away, where the Light of thy Countenance visits and shines continually [c];

And dispose the End of our Lives, O Lord, in Peace, that they may be Christian, well pleasing to thee, and free from Sin, gathering us [d] under the Feet of" thine Elect; [when thou wilt, and as thou wilt, only without Shame or Offence;] through thy only begotten Son, our Lord, and God, and Saviour Jesus Christ, for he alone appeared without Sin upon the Earth, * with whom thou art blessed and

and Lamentation are banished away. Eccl. Hier. c. 7. p. 353.

[b] *De Const. Ap. & Dionys.* in the Places above cited.

[c] f. add, καὶ ἐν τῇ βασιλείᾳ σου καὶάταξον αὐτούς· *and place them in thy Kingdom.* See the Note [e] in the other Col.

[d] I would rather chuse to read μετὰ, *with*, as in *Lit. Mar.* for though ὑπὸ τοὺς πόδας, *under the Feet*, does very well become the Humility of a single Person in his private Devotions, yet it does not seem to be so suitable to the publick Office of a whole Church.

* See this Mark in *Lit. Ja.* p. 66. and f. add, δι' οὗ καὶ, *through whom and—*. So St. *Cyril*, p. 223. p. 258.

St. *Cyril* in Catech. Myſt. V.

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The *Clementine* Liturgy.

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Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

Lit. Mar. (The Deacon *reads* the Diptychs of the Dead—)

(The Prieſt bowing himſelf, prays)

And give Reſt to the Souls of all theſe, O Lord our God, in the Tabernacles of thy Saints; granting unto them, in thy Kingdom, thoſe thy promiſed good Things which Eye hath not ſeen, nor Ear heard, nor have entered into the Heart of Man, which thou haſt prepared, O God, for them that love thy holy Name. Do thou give Reſt to their Souls, and vouchſafe them the Kingdom of Heaven.—

Lit. Chryſ. (The Deacon—*reads* the Diptychs—of the Dead—and the Prieſt bowing himſelf, prays—)—Remember all that are departed in hope of the Reſurrection to eternal Life, (Here the Prieſt remembers whom he pleaſes—of the Dead—)—For the Reſt and Remiſſion of the Soul of thy Servant N. Give it Reſt, O our God, in a Place of Light, whence Grief and Lamentation are baniſhed away,—where the Light of thy Countenance viſits.

Lit. Baſ.—(The Deacon—*reads* the Diptychs—of the Dead— &c. as in *Lit. Chryſ.* only for give it Reſt, it has, give them Reſt.

Lit. Mar. And give us a Chriſtian End of our Lives, well pleaſing to thee, and free from Sin; and grant

believe that this Church ſhould have been taught a Form ſo different in this Reſpect from that of other Churches, with whoſe Liturgies in all other reſpects it ſo exactly agrees. And it is obſervable that if we remove this Prayer of Interceſſion to the ſame Place in which it ſtands in the other Liturgies, the whole Office will connect, even without any other Alteration, fully as well as it does at preſent.

The present Liturgy of St. *James*.

Ἰησοῦ Χριστοῦ· αὐτὸς γάρ ἐστιν ὁ μόνος ἁμαρτήτου φανεὶς ἐπὶ τῆς γῆς·

Diaconos.

2. Καὶ Ὑπὲρ εἰρήνης καὶ εὐσταθείας παντὸς κόσμου, καὶ τῶν ἁγίων τοῦ θεοῦ ἐκκλησιῶν· καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν, ἢ κατ' διάνοιαν ἔχει, καὶ παντὸς τοῦ περιεστῶτος λαοῦ, καὶ πάντων καὶ πασῶν. Pop. Καὶ πάντων καὶ πασῶν. Sacerdos exclamat. Δι' ὧν καὶ ἡμῖν καὶ αὐτοῖς ὡς ἀγαθὸς καὶ φιλάνθρωπος. Pop. Ἄνες, ἄφες, συγχώρησον, ὁ Θεός, τὰ παραπτώματα ἡμῶν, τὰ ἑκούσια, τὰ ἀκούσια· τὰ ἐν ἔργῳ καὶ λόγῳ· τὰ ἐν γνώσει, καὶ ἀγνοίᾳ· τὰ ἐν νυκτὶ, καὶ ἐν ἡμέρᾳ· τὰ καθ' ἑαυτὸν καὶ διάνοιαν· τὰ πάντα ἡμῖν συγχώρησον, ὡς ἀγαθὸς καὶ φιλάνθρωπος. Sacerd. Χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου υἱοῦ, * μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος, σοὶ τῷ παναγίῳ, καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι νυνὶ καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

Pop.

Ἀμήν.

Sacerd.

Εἰρήνη πᾶσιν.

Pop.

Καὶ τῷ πνεύματί σου.

Diac.

Ἔτι καὶ [a] Δὲ παντὸς ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν. Ὑπὲρ τῶν προσκομισθέντων καὶ ἁγιασθέντων, τιμίων, ἱπουρανίων, ἀῤῥήτων, ἀχράντων, ἐνδόξων, φοβερῶν, φρικτῶν, θείων δώρων Κυρίῳ τῷ Θεῷ δεηθῶμεν· ὅπως Κύριος ὁ Θεὸς ἡμῶν, [b] ὁ

* That this is the Doxology with which the Priest's Prayer of Intercession concluded, appears by it's Connexion with what immediately follows, when compared with *Lit. Clem. Chrys.* and *Bas.* what intervenes betwixt it and ἐπὶ τῆς γῆς, *upon the Earth*—being, the first Part of it which is marked with Fig. 2. and written in a larger Letter, plainly a Part of the following Bidding-Prayer thrust out of it's due Place, and the rest written in a smaller Character an Interpolation.

[a] Add, ἔτι, καὶ, *again, and*—so it is twice afterwards

The ancient Liturgy of the Church of *Jerusalem*.

ξασμένου σοὶ τῷ ἁγίῳ πνεύματι νυνὶ καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

Pop.

§ Ἀμήν.

Sacerd.

Εἰρήνη πᾶσιν.

Pop.

Καὶ τῷ πνεύματί σου.

Diac.

* Ἔτι καὶ ἔτι [a καὶ διὰ παντὸς ἐν εἰρήνῃ] τοῦ Κυρίου δεηθῶμεν. Ὑπὲρ τῶν προσκομισθέντων δώρων Κυρίῳ τῷ Θεῷ δεηθῶμεν· ὅπως Κύριος ὁ Θεὸς ἡμῶν, προσδεξάμενος αὐτὰ εἰς τὸ † ὑπερουράνιον αὐτοῦ θυσιαστήριον εἰς ὀσμὴν εὐωδίας, ἀντικαταπέμψῃ ἡμῖν τὴν θείαν χάριν καὶ τὴν δωρεὰν τοῦ ἁγίου πνεύματος· 2. Ὑπὲρ ‡ εἰρήνης καὶ εὐσταθείας παντὸς κόσμου, καὶ τῶν ἁγίων τοῦ θεοῦ ἐκκλησιῶν· ‖ [b] Ὑπὲρ τῶν προσφορὰς ταύτας προσενεγκάντων καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν, ἢ κατ' διάνοιαν ἔχει, καὶ παντὸς τοῦ περιεστῶτος λαοῦ. 3. Ὑπὲρ ἀφέσεως τῶν ἁμαρ-

See also *Lit. Mar.* in Note Col. 1. p. 55. and p. 75. and p. 91. So in *Martyr. S. Ignat.* and in *Orat. Polycarp.* according to the old *Latin* Translation, which has here preserved the true Reading, as appears by comparing it with *Euseb. H. E. l.* iv. *c.* 15. And this Form seems fittest in this Place.

§ *Just. M. Ap.* 1. *p.* 126. Οἳ [προεστὼς] συνιλίσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρῶν λαὸς ἐπευφημεῖ λέγων Ἀμήν. *When he* [*the Bishop*] *hath finished the Prayers and Thanksgiving, all the People present, with a joyful Acclamation, say Amen.* See 1 *Cor.* xiv. 16.

* This Bidding-Prayer in *Lit. Ja.* is broken into three Parcels, and those put at a Distance from one another; the second of them, which I have marked with Fig. 2. is brought in before it's due Place, as you will see in the other Col. of this Page: and the third, which I have marked with Fig. 3. is inserted long after, see it in p. 78. But by comparing this Lit. with *Lit. Clem.* I think it can hardly be doubted but that

St. *Cyril* in Catech. Myſt. V.

The *Clementine* Liturgy.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

Sacerd.

Ἡ εἰρήνη τοῦ Θεοῦ εἴη μετὰ πάντων ὑμῶν.

Pop.

Καὶ μετὰ τοῦ πνεύματός σου.

Diac.

Ἔτι καὶ ἔτι δεηθῶμεν τοῦ Θεοῦ διὰ τοῦ Χριστοῦ αὐτοῦ, ὑπὲρ τοῦ δώρου τοῦ προσκομισθέντος. Κυρίῳ τῷ Θεῷ· ὅπως ὁ ἅγιος Θεὸς προσδέξηται αὐτὸ, διὰ τῆς μεσιτείας τοῦ Χριστοῦ αὐτοῦ εἰς τὸ ἐπουράνιον αὐτοῦ θυσιαστήριον, εἰς ὀσμὴν εὐωδίας. Ὑπὲρ τῆς ἐκκλησίας ταύτης, καὶ τοῦ λαοῦ δεηθῶμεν. Ὑπὲρ πάσης ἐπισκοπῆς, παντὸς πρεσβυτερίου, πάσης τῆς ἐν Χριστῷ διακονίας, καὶ [ὑπηρεσίας, de MS. v.] παντὸς τοῦ πληρώματος τῆς ἐκκλησίας δεηθῶμεν· ὅπως ὁ Κύριος πάντας διαληρήσῃ καὶ διαφυλάξῃ. Ὑπὲρ βασιλέων καὶ τῶν ἐν ρησαι· καὶ δὸς ἡμῖν μερίδα καὶ κλῆρον ἔχειν μετὰ πάντων τῶν ἁγίων σου.

* In *Lit. Chryſ.* and *Baſ.* the Prayer of Interceſſion is thus concluded, Καὶ δὸς ἡμῖν ἐν ἑνὶ στόματι, καὶ μιᾷ καρδίᾳ δοξάζειν, καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νυῦ καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Pop.

Ἀμήν. Then follows,

Sacerd.

Καὶ ἔσαι τὰ ἐλέη τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.

Pop.

Καὶ μετὰ τοῦ πνεύματός σου.

Diacon.

—Ἔτι καὶ ἔτι [*Lit. Baſ.* add, ἐν εἰρήνῃ] τοῦ Κυρίου δεηθῶμεν.

Pop. Κύριε ἐλέησον.

Diac. Ὑπὲρ τῶν προσκομισθέντων καὶ ἁγιασθέντων τιμίων δώρων, τοῦ Κυρίου δεηθῶμεν·—ὅπως ὁ φιλάνθρωπος Θεὸς ἡμῶν,—προσδεξάμενος αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερὸν αὐτοῦ θυσιαστήριον, εἰς ὀσμὴν εὐωδίας πνευματικῆς, ἀνταποστείλῃ ἡμῖν τὴν θείαν χάριν, καὶ τὴν δωρεὰν τοῦ παναγίου πνεύματος,—

Pop. Κύριε ἐλέησον.

The preſent Liturgy of St. *James*.

Saviour Jeſus Chriſt, for he alone appeared without Sin upon the Earth.

Deacon.

2. And For the Peace and Tranquillity of the whole World, and of the holy Churches of God: And for whom every one has offered, or has in his Thoughts, and for all the People that ſtand about *the Altar*, and for all Men and Women. *Peop.* And for all Men and Women. *The Prieſt ſays with a loud Voice* * ſpare" them and us as thou art good and a Lover of Men. *Peop.* Remit, pardon, and forgive, O God, our Offences, voluntary and involuntary, committed by Deed or by Word, with Knowledge or through Ignorance, by Night or by Day, in Mind and Thought, forgive us all as thou art good and a Lover of Men. *Prieſt.* Through the Grace, and Compaſſions, and Love of thy only begotten Son, * with whom thou art bleſſed and glorified, together with thy moſt holy, and good, and life-giving Spirit, now and ever, World without end.

People.

Amen.

Prieſt.

Peace be with you all.

People.

And with thy Spirit.

Deacon.

Let us again and [a] for ever pray to the Lord in peace.

Let us pray for the precious, heavenly, ineffable, undefiled, glorious, tremendous, terrible, divine Gifts which are offered to the Lord our God and ſanctified; Let us pray that the Lord our God, [b] who" hath receiv[ing]ed

wards in this Lit. and here alſo in the Tranſlation in *Bibl. Patr.*

[b] Dele ὁ, *who*—vid. *Lit. Clem.* [and in the *Engliſh*, inſtead of hath *received*, read *receiving*.]

* So it is in the *Latin*, in *Bib. Patr. Parce*, &c. *ſpare*—.

The ancient Liturgy of the Church of *Jeruſalem*.

glorified, together with thy Holy Spirit, now and ever, World without end.

People.

§ Amen.

Prieſt.

Peace be with you all.

People.

And with thy Spirit.

Deacon.

* Let us again and again, [a and for ever] pray to the Lord [a in peace.]

Let us pray for the Gifts which are offered to the Lord God; that the Lord our God, receiving them upon his † heavenly Altar for a ſweet ſmelling Savour, would ſend down upon us the divine Grace, and the Gift of his holy Spirit.

2. *Let us pray* for ‡ the Peace and Tranquillity of the whole World, and of the holy Churches of God.

‖ [b] *Let us pray* for thoſe who have offered theſe Gifts," and for whom every one has offered, or has in his Thoughts; and for all the People that ſtand about *the Altar*; 3. for the Re-

that they have indeed been Parts of this Bidding-Prayer, and this ſeems plainly to be the natural Order in which they have been placed.

[a] *De Lit. Clem.* and *Chryſ.* and *Lit. Baſ.* has only ἐν εἰρήνῃ, *in peace.*

† *Iren. l* iv. *c.* 34. Eſt ergo Altare in Cœlis (illuc enim Preces noſtræ, & Oblationes noſtræ dirigunter) & Templum, &c. *There is therefore an Altar in Heaven (for thither our Prayers and Oblations are directed) and a Temple, &c.*

‡ St. *Cyril* ὑπὲρ κοινῆς τῶν ἐκκλησιῶν εἰρήνης, ὑπὲρ τῆς τῦ κόσμυ εὐσταθείας, *for the common Peace of the Churches, for the Tranquillity of the World.*

‖ Here ſhould come in the Petitions for the Clergy, and for the civil Powers.

[b] I have added this (which was here plainly wanting) from the foregoing Prayer of Interceſſion.

St. *Cyril* in Catech. Myſt. V.

The *Clementine* Liturgy.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

Prieſt.

The Peace of God be with you all.

People.

And with thy Spirit.

Deacon.

Let us again and again pray to God through his Chriſt, for the Gift which is offered to the Lord God; that the good God would receive it, through the Mediation of his Chriſt, upon his heavenly Altar, for a ſweet ſmelling Savour.

Let us pray for this Church and People.

Let us pray for the whole Epiſcopate, for all the Preſbyters and Deacons in Chriſt, and [Miniſters—] the whole Body of the Church; that the Lord would keep and preſerve them all.

Let us pray for Kings, and thoſe us to have our Portion and Lot with all thy Saints.

*—*Lit. Chryſ.* and *Baſ.*—And grant to us with one Mouth, and one Heart to glorify and praiſe thy moſt precious and magnificent Name, Father, Son, and Holy Ghoſt, now and for ever, World without end.

People.

Amen.

Prieſt.

And may the Mercies of the great God and our Saviour Jeſus Chriſt be with you all.

People.

And with thy Spirit.

Deacon.

—Let us again and again pray to the Lord [*Lit. Baſ.*—in peace].

Peop. Lord have mercy.

Deacon. Let us pray to the Lord for the precious Gifts which are offered, and ſanctified; ——that our God the Lover of Men,—receiving them upon his holy and heavenly and intellectual Altar, for a ſweet ſmelling ſpiritual Savour, would ſend down upon us the divine Grace, and the Gift of his moſt holy Spirit,—

Peop. Lord have mercy.

The present Liturgy of St. *James*.

προσδεξάμενον αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερουράνιον, νοητὸν καὶ πνευματικὸν αὐτῷ θυσιαστήριον εἰς ὀσμὴν εὐωδίας πνευματικῆς· ἀντικαταπέμψῃ ἡμῖν τὴν θείαν χάριν, καὶ τὴν δωρεὰν τοῦ παναγίου πνεύματος· δεηθῶμεν. τὴν ἑνότητα τῆς πίστεως, καὶ τὴν κοινωνίαν τοῦ παναγίου αὐτοῦ καὶ προσκυνητοῦ πνεύματος αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα. Pop. Ἀμήν.

Sacerd. Ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ὁ μεγαλώνυμος Κύριος, ἡ μακαρία φύσις, ἡ ἄφθονος ἀγαθότης. ὁ πάντων θεὸς καὶ δεσπότης, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὁ καθήμενος ἐπὶ τῶν χερουβὶμ, καὶ δοξαζόμενος ὑπὸ τῶν σεραφὶμ, ᾧ παρεστήκασι χίλιαι χιλιάδες καὶ μύριαι μυριάδες ἁγίων ἀγγέλων καὶ ἀρχαγγέλων τελεταὶ, τὰ μὲν προσωπιχθέντα σοι δῶρα, δόκιμα, καρπώματα, εἰς ὀσμὴν εὐωδίας πνευματικῆς προσδέξῃ, καὶ ἁγιάσαι καὶ τελειῶσαι καὶ ἐνδοξάσας ἁγίαθὶ, τῇ χάριτι τοῦ Χριστοῦ σου, καὶ τῇ ἐπιφοιτήσει τοῦ παναγίου σου πνεύματος· ἁγίασον δέσποτα καὶ τὰς ἡμετέρας ψυχὰς, καὶ σώματα, καὶ τὰ πνεύματα, καὶ ψηλάφησον τὰς διανοίας, καὶ ἀνάκρινον τὰς συνειδήσεις, καὶ ἐκβαλὸν ἀφ' ἡμῶν πᾶσαν ἔννοιαν πονηρὰν, πάντα λογισμὸν ἀσελγῆ, πᾶσαν ἐπιθυμίαν αἰσχρὰν, πάντα λογισμὸν ἀπρεπῆ, πάντα φθόνον, καὶ τῦφον, καὶ ὑπόκρισιν, πᾶν ψεῦδος, πάντα δόλον, πάντα περισπασμὸν βιωτικὸν, πᾶσαν πλεονεξίαν, πᾶσαν κενοδοξίαν, πᾶσαν ἐριθυμίαν, πᾶσαν κακίαν, πάντα θυμὸν, πᾶσαν ὀργὴν, πᾶσαν μνησικακίαν, πᾶσαν βλασφημίαν, πᾶσαν κίνησιν σαρκός τε καὶ πνεύματος ἀπηλλοτριωμένην τοῦ θελήματος τῆς ἁγιότητός σου· Exclamatio καὶ καταξίωσον ἡμᾶς, δέσποτα φιλάνθρωπε, μετὰ παῤῥησίας, ἀκατακρίτως, ἐν καθαρᾷ καρδίᾳ ψυχῇ συντετριμμένῃ, ἀνεπαισχύντῳ προσώπῳ ἡγιασμένοις χείλεσι, τολμᾶν ἐπικαλεῖσθαί σε, τὸν ἐν τοῖς οὐρανοῖς ἅγιον θεὸν, πατέρα, καὶ λέγειν·

The ancient Liturgy of the Church of *Jeruſalem*.

τιῶν ἡμῶν, καὶ ἱλασμὸν τῶν ψυχῶν ἡμῶν· Ὑπὲρ πάσης ψυχῆς θλιβομένης τε καὶ καταπονουμένης, ἐλέους καὶ βοηθείας θεοῦ ἐπιδεομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων, ἰάσεως τῶν ἀσθενούντων, ἀναῤῥύσεως τῶν αἰχμαλώτων, ἀναπαύσεως τῶν μετηκεσιμημένων πατέρων τε καὶ ἀδελφῶν ἡμῶν. Πάντες ἐκλεινῶς εἴπωμεν, Κύριε ἐλέησον·

Pop. Κύριε ἐλέησον *.

Sacerd.

† Καταξίωσον ἡμᾶς, δέσποτα φιλάνθρωπε, μετὰ παῤῥησίας, ἀκατακρίτως, ἐν καθαρᾷ [a] καρδίᾳ" ἐπικαλεῖσθαί σε, τὸν ἐν τοῖς οὐρανοῖς ἅγιον θεὸν, πατέρα, καὶ λέγειν·

* This Reſponſe was ſaid not only here in the End of this Bidding-Prayer, but alſo after every diſtinct Sentence thereof.

[a] f. Συνειδήσει, *Conſcience*, as St. *Cyril*; perhaps alſo τολμᾷν, *to be bold*, ſhould have been retained before ἐπικαλεῖσθαι, *to call upon*, upon the Authority of *Lit. Mar. Chryſ.* and *Baſ.* and if ſo it ſhould have been put in a larger Character in the other Col. but at leaſt the Senſe is fully as good and the Sentence as complete without it.

St. *Cyril* in Catech. Myſt. V.

Εἶτα μετὰ ταῦτα τὴν εὐχὴν λέγομεν ἐκείνην ἣν ὁ Σωτὴρ παρέδωκε τοῖς οἰκείοις αὐτοῦ μαθηταῖς, μετὰ καθαρᾶς συνειδήσεως πάλιν ἐπιγραφόμενοι τὸν θεὸν, καὶ λέγοντες,

The *Clementine* Liturgy.

ὑπεροχῇ δεηθῶμεν· ἵνα εἰρηνεύσωσι τὰ πρὸς ἡμᾶς, ὅπως ἤρεμον καὶ ἡσύχιον βίον ἔχοντες διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. Τῶν ἁγίων μαρτύρων μνημονεύσωμεν· ὅπως κοινωνοὶ γενέσθαι τῆς ἀθλήσεως αὐτῶν καταξιωθῶμεν. Ὑπὲρ τῶν ἐν πίστει ἀναπαυσαμένων δεηθῶμεν. Ὑπὲρ τῆς εὐκρασίας τοῦ ἀέρων καὶ τελεσφορίας τῶν καρπῶν δεηθῶμεν. Ὑπὲρ τῶν νεοφωτίστων δεηθῶμεν· ὅπως βεβαιωθῶσιν ἐν τῇ πίστει. [a] Πάντες ὑπὲρ ἀλλήλων παρακαλέσωμεν."

[b] Ἀνάστησον ἡμᾶς ὁ Θεὸς ἐν τῇ χάριτί σου. [c] Ἀνασάντες ἑαυτοὺς τῷ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ παραθώμεθα.

[a] So it is in MS. V. which I take to be the true Reading.

[b] f. add, Σῶσον καὶ, *ſave us and*— as in the Bidding-Prayer, Ch. x. And probably this was the People's Reſponſe. See *Bing. Orig. Eccl. B.* xv. *c.* 1. *p.* 577.

[c] This again was ſaid by the Deacon.

Part of the Liturgies of St. *Mark*, St. *Chryſoſom* and St. *Baſil*.

† Lit. *Mar.* Καταξίωσον ἡμᾶς δέσποτα φιλάνθρωπε Κύριε μετὰ παῤῥησίας, ἀκατακρίτως, ἐν καθαρᾷ καρδίᾳ, ψυχῇ πεφωτισμένῃ, ἀνεπαισχύντῳ προσώπῳ, ἡγιασμένοις χείλεσιν, τολμᾶν ἐπικαλεῖσθαί σε, τὸν ἐν τοῖς οὐρανοῖς ἅγιον θεὸν, πατέρα, καὶ λέγειν.

Lit. *Chryſ.* Καταξίωσον ἡμᾶς δέσποτα μετὰ παῤῥησίας, ἀκατακρίτως τολμᾶν ἐπικαλεῖσθαί σε, τὸν ἐπουράνιον θεὸν, πατέρα, καὶ λέγειν·

Lit. *Baſ.* as in that of *Chryſ.*

The preſent Liturgy of St. *James*.

them upon his holy and heavenly intellectual and ſpiritual Altar, for a ſweet ſmelling ſpiritual ſavour, would ſend down upon us the divine Grace, and the Gift of his moſt holy Spirit. Praying for the Unity of the Faith, and the Communion of his moſt holy and adorable Spirit, let us commend ourſelves, and one another, and our whole Life to Chriſt our God. *People.* Amen. *Prieſt.* O God and Father of our Lord, and God, and Saviour Jeſus Chriſt, O Lord, great in Name, happy in Nature, and bountiful in Goodneſs, the God and Governour of the Univerſe, *who art* bleſſed for ever, who ſitteſt upon the Cherubim, and art glorified by the Seraphim, before whom ſtand thouſand thouſands, and ten thouſand times ten thouſand holy Angels and Archangels, thy Armies; Thou haſt received the Gifts, Oblations, and Sacrifices offered to thee, for a ſweet ſmelling ſpiritual Savour, and haſt vouchſafed to ſanctify and conſecrate them, O good God, by the Grace of thy Chriſt, and the Deſcent of thy moſt holy Spirit; ſanctify alſo, O Lord, our Souls, and Bodies, and Spirits, ſearch our Minds, and examine our Conſciences, and put away from us all evil Notions, all impure Thoughts, all filthy Luſts, all indecent Thoughts, all Envy, and Pride, and Hypocriſy, all Falſhood, all Deceit, all worldly Solicitude, all Covetouſneſs, all Vain-glory, all Sloth, all Malice, all Wrath, all Anger, all Remembrance of Injuries, all Evil ſpeaking, and every Motion of Fleſh and Spirit, that is contrary to the Will of thy Holineſs. *The Exclamation.* And vouchſafe us, O Lord, thou Lover of Men, with Freedom, without Condemnation, and with a pure Heart, with a contrite Soul, without Confuſion of Face, and with ſanctified Lips, to be bold to call upon thee, the holy God who art in the Heavens, as our Father, and ſay,

The ancient Liturgy of the Church of *Jeruſalem*.

miſſion of our Sins, and the Propitiation of our Souls.

Let us pray for every Soul that is in Affliction or Calamity, and ſtands in need of the Mercy and Help of God; and for the Converſion of thoſe that are in Error; for Health to the Sick; for Deliverance to the Captives; and for Reſt to our Fathers and Brethren who have gone before us. Let us all earneſtly ſay, Lord have mercy.

People.

Lord have mercy *.

Prieſt.

† Vouchſafe us, O Lord, thou Lover of Men, with Freedom, without Condemnation, and with a pure [a] Heart," to call upon thee, the holy God who art in the Heavens, as our Father, and ſay,

St. *Cyrll* in Catech. Myſt. V.

The *Clementine* Liturgy.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

that are in Authority; that our Affairs may be in peace, and that we may lead a quiet and peaceable Life in all Godlineſs and Honeſty.

Let us commemorate the holy Martyrs, that we may be vouchſafed the Communion of their Conflicts.

Let us pray for thoſe who reſt in Faith.

Let us pray for temperate Weather, and for the Plenty and Maturity of the Fruits of the Earth.

Then we ſay that Prayer which our Saviour delivered to his own Diſciples; with a pure Conſcience calling God our Father, and ſaying,

Let us pray for thoſe that are newly baptized; that they may be ſtrengthned in the Faith. [a] Let us all pray for one another." [b] Raiſe us up, O God, by thy Grace. [c] Let us riſe up and commend ourſelves to God through his Chriſt.

† *Lit. Mar.* Vouchſafe us, O Lord, thou Lover of Men, with Freedom, without Condemnation, with a pure Heart, with an enlightened Soul, without Confuſion of Face, and with ſanctified Lips, to be bold to call upon thee, the holy God who art in the Heavens, as our Father, and ſay,

Lit. Chryſ. Vouchſafe us, O Lord, with Freedom and without Condemnation, to be bold to call upon thee, the God who art in Heaven, as our Father, and ſay,

The present Liturgy of St. *James*.

Pop.

Πάτερ ἡμῶν, καὶ τὰ ἑξῆς.

Sacerdos inclinatus dicit, Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν Κύριε, Κύριε τῶν δυνάμεων, ὁ εἰδὼς τὴν ἀσθένειαν ἡμῶν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ καὶ τῶν ἔργων αὐτοῦ, πάσης ἐπηρείας καὶ μεθοδείας αὐτοῦ, διὰ τὸ ὄνομά σου τὸ ἅγιον, τὸ ἐπικληθὲν ἐπὶ τὴν ἡμέραν ταπείνωσιν. Exclamatio, ὅτι σοῦ ἔστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου πνεύματος, νῦν καὶ ἀεί. Pop. Ἀμήν.

Sacerd.

Εἰρήνη πᾶσιν.

Pop.

Καὶ τῷ πνεύματί σου.

Diac.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

[a] Pop. Σοὶ Κύριε."

Sacerd.

Σοὶ ἐκλίναμεν οἱ δοῦλοί σου, Κύριε, τὰς ἡμετέρας αὐχένας, [b] ἐνώπιον τοῦ ἁγίου σου θυσιαστηρίου," ἀπεκδεχόμενοι τὰ παρὰ σοῦ πλούσια ἐλέη. Πλησίαν τινὰ χάριν σου καὶ τινὰ εὐλογίαν σου ἐξαπόστειλον ἡμῖν, δέσποτα, καὶ ἁγίασον τὰς ψυχὰς ἡμῶν καὶ τὰ σώματα, καὶ τὰ πνεύματα, ἵνα ἄξιοι γενώμεθα κοινωνοὶ καὶ μέτοχοι γενέσθαι τῶν ἁγίων σου μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. Exclamatio, σὺ γὰρ προσκυνητὸς καὶ δεδοξασμένος ὑπάρχεις ὁ Θεὸς ἡμῶν, καὶ ὁ μονογενής σου υἱὸς, καὶ τὸ πνεῦμά σου τὸ πανάγιον, νῦν καὶ ἀεί.

Pop. Ἀμήν.

[a] *De Lit. Syr. & Bas.*
[b] *De Lit. Syr.*

The ancient Liturgy of the Church of *Jerusalem*.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν· ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ἀμήν.

Sacerd.

† Εἰρήνη πᾶσιν.

Pop.

Καὶ τῷ πνεύματί σου.

Diac.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Pop. Σοὶ Κύριε.

Sacerd.

[a] Σοὶ ἐκλίναμεν οἱ δοῦλοί σου, Κύριε, τὰς ἡμετέρας αὐχένας, ἐνώπιον τοῦ ἁγίου σου θυσιαστηρίου, ἀπεκδεχόμενοι τὰ παρὰ σοῦ πλούσια ἐλέη· Πλησίαν τινὰ χάριν σου καὶ τινὰ εὐλογίαν σου ἐξαπόστειλον ἡμῖν, δέσποτα, καὶ ἁγίασον τὰς ψυχὰς ἡμῶν, καὶ τὰ σώματα, * ἵνα ἄξιοι γενώμεθα κοινωνοὶ καὶ μέτοχοι γενέσθαι τῶν ἁγίων σου μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον· σὺ γὰρ προσκυνητὸς καὶ δεδοξασμένος ὑπάρχεις ὁ Θεὸς ἡμῶν, καὶ ὁ μονογενής σου υἱὸς, καὶ τὸ πνεῦμά σου τὸ ἅγιον, νῦν καὶ ἀεί.

Pop. Ἀμήν.

[a] Though this Prayer be not mentioned by St. *Cyril*, yet it is not to be thought that it was then wanting in this Liturgy. See *Bingh. Orig. Eccles. B.* xv. *c.* 3. §. 29.

* Why I have left out καὶ τὰ πνεύματα, *and Spirits* —see above, p. 43, in the Note on *Lit. Mar.*

St. *Cyril* in Catech. Myst. V.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς — ἁγιασθήτω τὸ ὄνομά σου· — ἐλθέτω ἡ βασιλεία σου· — γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· — τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· — καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· — καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν* · — ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ[a]. — Ἀμήν.

* Κύριε, *O Lord*, is added here in St. *Cyril*.

[a] It plainly appears that the Doxology to the Lord's Prayer was not at this Time even in the Lit. of the Church of *Jerusalem*, for St. *Cyril* after this laſt Petition immediately adds, εἶτα μετὰ πληρώσῃ τὴν εὐχὴν λέγεις Ἀμήν. *Then when the Prayer is ended, thou ſayeſt Amen.*

The *Clementine* Liturgy.

** Sacerdos.

Ὁ Θεὸς ὁ μέγας καὶ μεγαλώνυμος, ὁ μέγας τῇ βουλῇ, καὶ κραταιὸς τοῖς ἔργοις, ὁ Θεὸς καὶ πατὴρ τοῦ ἁγίου παιδός σου Ἰησοῦ τοῦ σωτῆρος ἡμῶν, ἐπίβλεψον ἐφ' ἡμᾶς, καὶ ἐπὶ τοιμνιόν σου τοῦτο, ὁ δι' αὐτοῦ ἐξελέξω εἰς δόξαν τοῦ ὀνόματός σου, καὶ ἁγίασας ἡμῶν τὸ σῶμα καὶ τὴν ψυχὴν, καθαξίωσον καθαρὰς γνωμένας ἀπὸ πάσης μολυσμοῦ σαρκὸς καὶ πνεύματος τυχεῖν τῶν προκειμένων ἁγαθῶν, καὶ μηδένα ἡμῶν ἀνάξιον κρίνῃς, ἀλλὰ βοηθὸς ἡμῶν γενοῦ ἀντιλήπτωρ, ὑπερασπιστὴς, διὰ τοῦ Χριστοῦ σου, μεθ' οὗ σοι δόξα, τιμὴ, αἴνος, [δοξολογία,] εὐχαριστία, καὶ τῷ ἁγίῳ πνεύματι, εἰς τοὺς αἰῶνας.

Pop. Ἀμήν.

** Note, The Lord's Prayer is wanting here in this Lit. but all the others have it.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

† Lit. *Mar.* Sacerd. Εἰρήνη πᾶσιν. Diac. Τὰς κεφαλὰς ὑμῶν τῷ Ἰησοῦ [l. Κυρίῳ] κλίναλε. Pop. Σοὶ [l. σοὶ] Κύριε. Sacerd. Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ, — σοὶ ἐκλίναμεν τὰ αὐχένα τῆς ψυχῶν καὶ τῶν σωμάτων ἡμῶν, — καὶ δεόμεθά σου, τὰς σκληροτραχήλους τῆς ἁμαρτίας ἐφίδας ἀπὸ τῶν ἡμῶν διανοίας ἀπέλασον, καὶ τὰ ἅγια σου [add. Πνεύματα] θεοειδέσιν αὐγαῖς τὰ ἡμέτερον νοῦν καταφαίδρυνον, ὅπως τῇ γνώσει σου πληθυνόμενοι, ἀξίως μεταλάχοιμεν τῶν προκειμένων [ἡμῖν] ἀγαθῶν τοῦ ἀχράντου σώματος, καὶ τοῦ τιμίου αἵματος τοῦ μονογενοῦς σου υἱοῦ, τοῦ Κυρίου καὶ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, συγχωρῶν ἡμῖν πᾶν εἶδος ἁμαρτιῶν, διὰ τὸ πολλὸν καὶ ἀνεξιχνίαστόν σου ἀγαθότητα, χάριτι, καὶ οἰκτιρμοῖς, καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου υἱοῦ, δι' οὗ, καὶ μεθ' οὗ σοι ἡ δόξα, καὶ τὸ κράτος σὺν τῷ παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ πνεύματι.

Lit. *Chryſ.* Sacerd. Εἰρήνη πᾶσιν. Pop. Καὶ μετὰ τοῦ πνεύματός σου. Diacon. Τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνατε. Pop. Σοὶ Κύριε. Sacerd. Εὐχαριστοῦμέν σοι, βασιλεῦ ἀόρατε, ὁ τῇ ἀμετρήτῳ σου δυνάμει τὰ πάντα δημιουργήσας, καὶ τῷ πλήθει τοῦ ἐλέους σου ἐξ οὐκ ὄντων εἰς τὸ εἶναι παραγαγὼν τὰ σύμπαντα, αὐτὸς, δέσποτα, οὐρανόθεν ἔπιδε ἐπὶ τοὺς ὑποκεκλικότας σοι τὰς ἑαυτῶν κεφαλὰς, οὐ γὰρ ἔκλιναν σαρκὶ καὶ αἵματι, ἀλλὰ σοὶ τῷ φοβερῷ θεῷ. σὺ οὖν δέσποτα, τὰ

The preſent Liturgy of St. *James*.

People.

Our Father, &c.

The Prieſt bowing himſelf ſays, And lead us not into Temptation, O Lord, thou Lord of Hoſts, who knoweſt our Weakneſs, but deliver us from the evil One, and his Works, his Inſults and Contrivances, for the Sake of thy holy Name, by which we, though mean and unworthy, are called; for thine is the Kingdom, and the Power, and the Glory, Father, Son, and holy Ghoſt, now and for ever. *Peop.* Amen.

Prieſt.

Peace be with you all.

People.

And with thy Spirit.

Deacon.

Let us bow down our Heads unto the Lord.

[a] Peop. To thee, O Lord."

Prieſt.

We thy Servants, O Lord, bow down our Necks to thee, [b] before thy holy Altar," in Expectation of thy rich Mercies: Send down upon us, O Lord, thine abundant Grace and Benediction; and ſanctify our Souls and Bodies, and Spirits, that we may be made worthy to be Communicants and Partakers of thy holy Myſteries, for the Remiſſion of our Sins, and for Life everlaſting. The Exclamation. For to thee, our God, belongs Adoration and Glory, and to thy only begotten Son, and to thy moſt holy Spirit now and for ever.

Peop. Amen.

The ancient Liturgy of the Church of *Jeruſalem*.

Our Father who art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy will be done on Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation: But deliver us from evil. Amen.

Prieſt.

† Peace be with you all.

People.

And with thy Spirit.

Deacon.

Let us bow down our Heads unto the Lord.

Peop. To thee, O Lord.

Prieſt.

[a] We thy Servants, O Lord, bow down our Necks to thee, before thy holy Altar, in Expectation of thy rich Mercies: Send down upon us, O Lord, thine abundant Grace and Benediction; and ſanctify our Souls and Bodies *, that we may be made worthy to be Communicants and Partakers of thy holy Myſteries, for the Remiſſion of our Sins, and for Life everlaſting. For to thee, our God, belongs Adoration and Glory, and to thy only begotten Son, and holy Spirit now and for ever.

Peop. Amen.

St. *Cyril* in Catech. Myſt. V.

Our Father who art in Heaven.—Hallowed be thy Name.-Thy Kingdom come.—Thy will be done on Earth, as it is in Heaven.--Give us this Day our daily Bread.—And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us.—And lead us not into Temptation *.—But deliver us from evil. [a] —Amen.

The *Clementine* Liturgy.

* * Prieſt.

O God who art great, great in Name, great in Counſel, and mighty in Works; the God and Father of thy holy Son Jeſus our Saviour; look upon us, and upon this thy Flock, which thou haſt choſen through him to the glory of thy Name; ſanctify our Bodies and Souls, and vouchſafe that we being made pure from all Filthineſs of Fleſh and Spirit, may obtain the good Things now lying on thy Altar, and judge none of us unworthy, but be thou our Helper, Supporter, and Protector, through thy Chriſt; with whom to Thee be Glory, Honour, Praiſe, [Doxology] and Thankſgiving, and to the holy Ghoſt, for ever.

Peop. Amen.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom*, and St. *Baſil*.

† *Lit. Mar. Prieſt.* Peace be with you all. *Deac.* Bow down your Heads to Jeſus [r. the Lord] *Peop.* Thou [r. To thee] O Lord. *Prieſt.* O Lord God Almighty,—to thee we bow down our Neck both in Soul and Body,—and we beſeech thee, drive away from our Thoughts all the dark Attacks of Sin, and make glad our Minds with the divine Light of thy holy [add, Spirit,] that being filled with the Knowledge of thee, we may worthily partake of the good Things lying before [us], even the ſpotleſs Body, and precious Blood of thy only begotten Son, our Lord, and God, and Saviour Jeſus Chriſt; thou of thy manifold and unſearchable Goodneſs forgiving us all our Sins of whatever kind; through the Grace and Mercies, and Loving-kindneſs of thy only begotten Son, through whom and with whom to Thee be Glory and Power, together with the moſt holy, and good, and life-giving Spirit.

Lit. Chryſ. Prieſt. Peace be with you all. *Peop.* And with thy Spirit. *Deac.* Bow down your Heads to the Lord. *Peop.* To thee, O Lord. *Prieſt.* We give Thanks to thee, O inviſible King, who madeſt all Things by thy infinite Power, and of thy rich Mercies didſt from nothing produce them all into Being; Do thou, O Lord, look down from Heaven upon thoſe who have bowed down their Heads to thee, for they have not bowed down to Fleſh and Blood, but to Thee, the dreadful

The present Liturgy of St. *James*.

Sacerd. exclamat.

Καὶ ἔσται Ἡ χάρις κ) τὰ ἐλέη τῆς ἁγίας, κ) ὁμοουσίου, κ) ἀκλίτου, κ) προσκυνητῆς τριάδος μ) πάντων [a] ἡμῶν."

Pop.

Καὶ μ) τῷ πνεύματός σου.

Diacon.

Μετὰ φόβου Θεῦ πρόσχωμεν.

Sacerd. attollens donum apud se dicit,

Ἅγιε ὁ ἐν ἁγίοις ἀναπαυόμενος Κύριε, ἁγίασον ἡμᾶς τῷ λόγῳ τῆς σῆς χάριτος, κ) τῇ ἐπιφοιτήσει τοῦ παναγίου σου πνεύματος· σὺ γὰρ εἶπας, δέσποτα, ἅγιοι ἔσεσθε, ὅτι

[a] l. ὑμῶν, *your*.

The ancient Liturgy of the Church of *Jerusalem*.

Sacerd.

† Ἡ χάρις μ) πάντων ὑμῶν.

Pop.

Καὶ μ) τῷ πνεύματός σου.

Diacon.

Μετὰ φόβου Θεῦ πρόσχωμεν.

Sacerd.

Τὰ ἅγια τοῖς ἁγίοις.

Pop.

Εἷς ἅγιος, εἷς Κύριος Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ Πατρὸς, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας.

† 2 *Tim.* iv. 22. *Philem.* ℣ 25.

St. *Cyril* in Catech. Myst. V.

The *Clementine* Liturgy.

Part of the Liturgies of St. *Mark*, St. *Chrysostom* and St. *Basil*.

προκείμθα πᾶσιν ἡμῖν εἰς ἀγαθὸν ἐξομάλισον κῦ τῳ ἑκάστῳ ἰδίαν χρείαν,—χάρῑτι, κῇ οἰκτιρμοῖς, κῇ φιλανθρωπίᾳ τοῦ μονογεν. σου υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ, κῇ ἀγαθῷ κῇ ζωοποιῷ σου πνεύματι, νῦν κῇ ἀεὶ, κῇ εἰς τοὺς αἰῶνας τῶν αἰώνων. Pop. Ἀμήν.

Lit. *Bas.* Sacerd. Εἰρήνη πᾶσιν. Diacon. Τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίναντε. Sacerd. Δέσποτα Κύριε, ὁ παντὸς τοῦ οἰκτιρμῶν, κῇ θεὸς πάσης παρακλήσεως, τοὺς ὑποκεκλικότας σοι τὰς ἑαυτῶν κεφαλὰς εὐλόγησον, ἁγίασον, φρούρησον, ἐνδυνάμωσον, ἐνίσχυσον, ἀπὸ παντὸς ἔργου πονηροῦ ἀπόστησον, παντὶ καλῷ ἔργῳ ἀγαθῷ σύναψον· κῇ καταξίωσον ἀκατακρίτως μεταλαβεῖν τῶν ἀχράντων σου τούτων κῇ ζωοποιῶν μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν, [add, καὶ] εἰς πνεύματος ἁγίου κοινωνίαν, χάριτι, κῇ, &c. as in Lit. *Chrys.*

Μετὰ ταῦτα λέγει ὁ Ἱερεύς·

Τὰ ἅγια τοῖς ἁγίοις.

Εἶτα ὑμεῖς λέγετε, Εἷς ἅγιος, εἷς Κύριος Ἰησοῦς Χριστός.—

Diacon. Πρόσχωμεν.

Sacerd. Τὰ ἅγια τοῖς ἁγίοις.

Pop. Εἷς ἅγιος, εἷς Κύριος [εἷς de MS. v.] Ἰησοῦς Χριστὸς, εἰς δόξαν θεοῦ πατρὸς, εὐλογητὸς εἰς τοὺς αἰῶνας· Ἀμήν.

Lit. *Mar.* Sacerd. Εἰρήνη πᾶσιν.

Diac. Μετὰ φόβου θεοῦ [add, πρόσχωμεν.]

Sacerd. Τὰ ἅγια τοῖς ἁγίοις.

Pop. Εἷς πατὴρ ἅγιος, εἷς υἱὸς ἅγιος, [ἓν πνεῦμα ἅγιον,] εἰς ἑνότητα πνεύματος ἁγίου. Ἀμήν.

Lit. *Chrys.* Diacon. Πρόσχωμεν.

Sacerd. Τὰ ἅγια τοῖς ἁγίοις.

Pop. Εἷς ἅγιος, εἷς Κύριος Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ πατρός. Ἀμήν.

The preſent Liturgy of St. *James.*

The ancient Liturgy of the Church of *Jeruſalem.*

The Prieſt ſays with a loud Voice,

And the Grace and Mercies of the holy and conſubſtantial, and uncreated, and adorable Trinity, be with [a] us" all.

People.

And with thy Spirit.

Deacon.

Let us attend in the Fear of God.

The Prieſt lifting up the Gifts, ſays by himſelf, O holy Lord, who reſteſt in holy Places, ſanctify us by the Word of thy Grace, and by the Deſcent of thy moſt holy Spirit, for thou, O Lord, haſt ſaid, ye ſhall be holy, for I am holy. O Lord our God, the

Prieſt.

Grace be with you all.

People.

And with thy Spirit.

Deacon.

Let us attend in the Fear of God.

Prieſt.

Holy Things for holy Perſons.

People.

There is one Holy, one Lord Jeſus Chriſt, to the Glory of God the Father, to whom be Glory for ever.

St. *Cyril* in Catech. Myſt. V.

After this the Prieſt ſays,

Holy Things for holy Perſons.

Then ye ſay,

There is one Holy, one Lord Jeſus Chriſt.—

The *Clementine* Liturgy.

Deacon.

Let us attend.

Prieſt.

Holy Things for holy Perſons.

People.

There is one Holy, one Lord [one —] Jeſus Chriſt, to the Glory of God the Father, bleſſed for ever. Amen.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

God. Diſpenſe therefore, O Lord, theſe good Things lying before thee to all of us for good, according to the ſeveral Neceſſities of every one, through the Grace, and Mercies, and Loving-kindneſs of thy only begotten Son, with whom Thou art bleſſed, together with thy moſt holy and good, and life-giving Spirit, now and ever, World without end.

Lit. Baſ. Prieſt. Peace be with you all. *Deac.* Bow down your Heads to the Lord. *Prieſt.* O Lord, the Father of Mercies, and God of all Comfort, bleſs thoſe who bow down their Heads to Thee; ſanctify, keep, ſtrengthen, and fortify them; deliver them from every evil Work, and fit them for every good one, and vouchſafe them without blame, to partake of theſe thy immaculate and life-giving Myſteries, for the Remiſſion of their Sins, [add, and] the Communion of the holy Spirit, through the Grace, and, &c.—

Lit. Mar. Prieſt. Peace be with you all.

Deac. In the Fear of God [add, let us attend].

Prieſt. Holy Things for holy Perſons.

Peop. There is one holy Father, one holy Son, [one holy Ghoſt,] in the Unity of the holy Spirit. Amen.

Lit. Chryſ. Deac. Let us attend.

Prieſt. Holy Things for holy Perſons.

Peop. There is one Holy, one Lord Jeſus Chriſt, to the Glory of God the Father. Amen.

The present Liturgy of St. *James*.

ἐγὼ ἅγιός εἰμι. Κύριε ὁ Θεὸς ἡμῶν, ἀκαλάληπτε θεῦ λόγε, τῷ παρὰ καὶ τῷ ἁγίῳ πνεύματι ὁμοούσιε, συναΐδιε, καὶ ἀχώριστε, περόδεξαι τὸν ἀπέραντον ὕμνον ἐν ταῖς ἁγίαις καὶ ἀναιμάκτοις σε θυσίαις, σὺν τοῖς χερουβὶμ καὶ σεραφὶμ, καὶ πασῃ ἡμῦ τῦ ἁμαρτωλῦ βοῶντος καὶ λέγοντος. Exclamatio.

Τὰ ἅγια τοῖς ἁγίοις.

Pop.

Εἷς ἅγιος, εἷς Κύριος Ἰησῦς Χριστὸς, εἰς δόξαν θεῦ πατρὸς, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.

Diacon. † 3. Ὑπὲρ ἀφέσεως τῶν ἁμαρτιῶν ἡμῶν, καὶ ἁγιασμῦ τῶν ψυχῶν ἡμῶν, καὶ Ὑπὲρ πάσης ψυχῆς θλιβομένης τε καὶ καταπονεμένης, ἐλέους καὶ βοηθείας θεῦ ἐπιδεομένης· καὶ ἐπιστροφῆς τῶν πεπλανημένων· ἰάσεως τῶν ἀσθενούντων· ἀναῤῥύσεως τῶν αἰχμαλώτων· ἀναπαύσεως τῶν προκεκοιμημένων πατέρων τε καὶ ἀδελφῶν ἡμῶν· Πάντες ἐκλενῶς ἔπωμθ, Κύριε ἐλέησον.

Pop.

Κύριε ἐλέησον, duodecies.

Deinde Sacerdos frangit Panem, dimidiumque dextra, finiſtra vero dimidium tenet, & quod tenet manu dextra immergit in Calicem, dicens,

Ἕνωσις τῦ παναγίου σώματος καὶ τῦ τιμίου αἵματος τῦ Κυρίου, καὶ Θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησῦ Χριστῦ.

Et ſignat quod tenet manu finiſtra: deinde hoc ſignato alterum dimidium ſignat, ac ſtatim incipit dividere, & ante omnia diſtribuere in ſingulos Calices partem unam dicens,

Ἥνωται καὶ ἡγίασται καὶ τετιλείωται εἰς τὸ ὄνομα τῦ Πατρὸς, καὶ τῦ Υἱῦ, καὶ τῦ ἁγίου Πνεύματος, νῦν καὶ ἀεί.

Et cum ſignat Panem dicit,

Ἴδε ὁ ἀμνὸς τῦ θεῦ, ὁ υἱὸς τῦ πατρὸς, ὁ αἴρων τὴν ἁμαρτίαν τῦ κόσμου, σφαγιασθεὶς ὑπὲρ τῆς τῦ κόσμου ζωῆς καὶ σωτηρίας.

Et cum diſtribuit unam partem in ſingulos Calices dicit,

Μερὶς ἁγία Χριστῦ, πλήρης χάριτος καὶ ἀληθείας, πατρὸς καὶ ἁγίου πνεύματος, ᾧ ἡ δόξα, καὶ τὸ κράτος, εἰς τοὺς αἰῶνας τῶν αἰώνων.

Deinde incipit dividere in partes & dicere, Κύριος ποιμαίνει με, καὶ οὐδέν με ὑστερήσει, εἰς τόπον χλόης, & reliqua Pſ. xxii. Deinde,

Εὐλογήσω τὸν Κύριον ἐν παντὶ καιρῷ & reliqua (Pſal. xxxiii.)

Deinde, Ὑψώσω σε ὁ θεός μου ὁ βασιλεὺς, & reliqua (Pſal. cxliv.) *

Deinde, Αἰνεῖτε τὸν κύριον πάντα τὰ ἔθνη, & reliqua (Pſal. cxvi.)

Diacon. Κύριε εὐλόγησον. Sacerd. Ὁ Κύριος εὐλογήσει καὶ ἀκαλαχέτους ἡμᾶς διαληρήσει, ἐπὶ τῇ μεταλήψει τῶν ἀχράντων αὐτῦ δωρεῶν, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας. Et poſtquam abſolverint, dicit Diacon. Κύριε εὐλόγη-

† See this at Fig. 3. p. 66. Col. 2.

* This Pſalm is mentioned by St. *Chryſoſtom* as ſung at this time.

The ancient Liturgy of the Church of *Jeruſalem*.

* * * * * * * * *

Exclamatio.

Pop.

Diacon. † 3. Pro remiſſione peccatorum noſtrorum, & ſanctificatione animarum noſtrarum, & pro omni anima afflicta & premente, & auxilio & ope Dei indigente: & pro converſione errantium: ſanatione infirmantium: refrigerio quiescentium patrum & fratrum noſtrorum: Omnes ex animo dicamus, Kyrie eleiſon.

Pop.

Kyrie eleiſon, duodecies.

Deinde Sacerdos frangit Panem, dimidiumque dextra, finiſtra vero dimidium tenet, & quod tenet manu dextra immergit in Calicem, dicens,

Unio ſanctæ carnis & pretioſi ſanguinis Domini, & Dei, & ſalvatoris noſtri Jeſu Chriſti.

Et ſignat quod tenet manu finiſtra: deinde hoc ſignato alterum dimidium ſignat, ac ſtatim incipit dividere, & ante omnia diſtribuere in ſingulos Calices partem unam dicens,

Repletus eſt, ſanctificatus eſt, & conſummatus eſt in nomine Patris, & Filii, & Spiritus ſancti, nunc & ſemper.

Et cum ſignat Panem dicit,

Ecce agnus Dei, filius Patris, qui tollit peccatum mundi, mactatus pro vita & ſalute mundi.

Et cum diſtribuit unam partem in ſingulos Calices dicit,

Pars ſancta Chriſti, plena gratia & veritate, Patris & Spiritus ſancti, cui gloria & imperium in ſæcula ſæculorum.

Deinde incipit dividere in partes & dicere, Dominus pascit me, & nihil mihi deerit, in loco pabuli, & reliqua Pſ. xxii. Deinde,

Cantores.

Εὐλογήσω τὸν Κύριον ἐν παντὶ καιρῷ— *

—Γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος †.

* That this whole Pſalm xxxiii. (in the *Greek*) was ſung appears from *Lit. Clem.* though St. *Cyril* mentions only ℣. 9. as being more peculiarly applicable, and on account of which chiefly this Pſalm was uſed. See *Cl. Al. Str.* 5. *p.* 685.

† While this Pſalm was a ſinging the holy Sacrament was diſtributed to the People, and at the giving the Bread to every one was ſaid,

Σῶμα τῦ Χριστῦ. *The Body of Chriſt.*

Reſp. Ἀμήν. Anſ. *Amen.*

And at giving the Cup,

Αἷμα τῦ Χριστῦ. *The Blood of Chriſt.*

Reſp. Ἀμήν. Anſ. *Amen.*

See the Note on St. *Cyril*, p. 83.

St. *Cyril* in Catech. Myſt. V.

Μετὰ ταῦτα ἀκούετε τῶ ψάλλοντος μετὰ μίκρως θείας προσευχομένε ὑμᾶς εἰς τὴν κοινωνίαν τῶν ἁγίων μυστηρίων, καὶ λέγοντος· Γεύσασθε καὶ ἴδετε, ὅτι χρηστὸς ὁ Κύριος— Προσιὼν οὖν,—δέχου τὸ Σῶμα τοῦ Χριστοῦ, * ἐπιλέγων

* Since St. *Cyril* here directs them to anſwer Ἀμὴν, *Amen*, both at receiving the Bread and Cup, he plainly ſuppoſeth the Words Σῶμα τοῦ Χριστοῦ,

The *Clementine* Liturgy.

Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία· Ὡσαννὰ τῷ υἱῷ Δαβὶδ· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, Θεὸς Κύριος καὶ ἐπεφάνη ἡμῖν· Ὡσαννὰ ἐν τοῖς ὑψίστοις. *

Μετὰ τοῦτο μεταλαμβανέτω ὁ Ἐπίσκοπος, ἔπειτα οἱ Πρεσβύτεροι, καὶ οἱ Διάκονοι,—καὶ τότε πᾶς ὁ λαὸς καθὰ τάξιν, μετὰ αἰδοῦς καὶ εὐλαβείας, ἄνευ θορύβου. Καὶ ὁ μὲν Ἐπίσκοπος διδότω τὴν προσφοράν, λέγων· Σῶμα Χριστοῦ. καὶ ὁ δεχόμενος λεγέτω· Ἀμήν. ὁ δὲ Διάκονος κατεχέτω τὸ ποτήριον, καὶ ἐπιδιδὺς λεγέτω· Αἷμα Χριστοῦ, ποτήριον ζωῆς. καὶ ὁ πίνων λεγέτω· Ἀμήν.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

Lit. *Baſ.* * Diacon." Πρόσχωμεν.
Sacerd. Τὰ ἅγια τοῖς ἁγίοις.
* Pop. Εἷς ἅγιος, εἷς Κύριος Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ πατρός."

* Vid. *Var. Lect. ap. Goar. p.* 178.

Lit. *Mar.* Et cum Communionem dat—dicit Σῶμα ἅγιον.
Et ad Calicem dicit Αἷμα τίμιον τοῦ Κυρίου καὶ Θεοῦ καὶ σωτῆρος ἡμῶν.

The preſent Liturgy of St. *James.*

The ancient Liturgy of the Church of *Jeruſalem.*

incomprehenſible Logos of God, who art conſubſtantial and co-eternal with the Father and the holy Spirit, and inſeparable from them, accept the immortal Hymn, in thy holy and unbloody Sacrifices, from me a Sinner, together with the Cherubim and Seraphim, crying aloud, and ſaying, *The Exclamation.*

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Holy Things for holy Perſons.

People.

There is one Holy, one Lord Jeſus Chriſt, to the Glory of God the Father, to whom be glory for ever and ever.

Deacon. * 3. For the Remiſſion of our Sins, and the Propitiation of our Souls. And For every Soul that is in Affliction or Calamity, and ſtands in need of the Mercy and Help of God; and for the Converſion of thoſe that are in Error; for Health to the Sick; for Deliverance to the Captives; and for Reſt to our Fathers and Brethren who have gone before us. Let us all earneſtly ſay, Lord have Mercy.

People.

Lord have Mercy, twelve times.

Then the Prieſt breaks the Bread, and holding one half in his right Hand, and the other in his left, he dips that which he holds in his right Hand into the Cup, ſaying,

The Union of the moſt holy Body, and precious Blood of our Lord, and God, and Saviour Jeſus Chriſt.

Then he ſigns that which he holds in his left Hand, and after ſigning it, he ſigns the other half, and immediately begins to break, and to diſtribute one Part into each Cup, ſaying,

The Union is made, and ſanctified, and perfected in the Name of the Father, and of the Son, and of the holy Ghoſt, now and ever.

And when he ſigns the Bread he ſays,

Behold the Lamb of God, the Son of the Father, who taketh away the Sin of the World, ſlain for the Life and Salvation of the World.

And when he diſtributes one Part into each Cup, he ſays,

A holy Portion of Chriſt, full of Grace and Truth, of the Father, and of the holy Ghoſt, to whom be Glory, and Power, for ever and ever.

Then he begins to divide it into Parts, and ſay, The Lord is my Shepherd, therefore can I lack nothing: He ſhall feed me in a green Paſture, *and the reſt of the* Pſal. (xxii. al. xxiii.) *Then,*

I will always give Thanks unto the Lord, *and the reſt* (of Pſal. xxxiii. al. xxxiv.)

Then, I will magnify thee, O God, my King, *and the reſt* (of Pſal. cxliv. al. cxlv †.)

Then, O praiſe the Lord all ye Heathen, *and the reſt* (of Pſal. cxvi. al. cxvii.)

Deacon. Sir, bleſs us. *Prieſt.* The Lord ſhall bleſs us, and preſerve us without Condemnation in the Participation of his immaculate Gifts, now and ever, World without end. *And when it is finiſhed the*

The Singers.

I will always give Thanks unto the Lord— *.

O taſte and ſee how gracious the Lord is †.

St. *Cyril* in Catech. Myſt. V.

After this you hear the Singer exhorting you with divine Melody to the Communion of the holy Myſteries, and ſaying, O taſte and ſee how gracious the Lord is — Drawing near therefore,— receive the Body of Chriſt, * anſwering Amen—

Χριστῦ, *The Body of Chriſt*, to be ſaid at giving the one, and Αἷμα τῦ Χριστῦ *The*

The *Clementine* Liturgy.

After this let the Biſhop receive, then the Preſbyters, and the Deacons,— and then all the People in order, with Fear and Reverence, without Tumult. And let the Biſhop give the Oblation, ſaying, the Body of Chriſt. And let him that receives, ſay, Amen. And let the Deacon hold the Cup, and when he gives it, ſay, the Blood of Chriſt, the Cup of Life. And let him

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

Lit. Baſ. * *Deac.*" Let us attend. *Prieſt.* Holy Things for holy Perſons. * *Peop.* There is one Holy, one Lord Jeſus Chriſt, to the Glory of God the Father."

Lit. Mar. And when he gives the Communion —— he ſays, The holy Body. And at the Cup, he ſays, The precious Blood of our Lord, and God, and Saviour.

The present Liturgy of St. *James*.

σου. Sacerd. Ὁ Κύριος εὐλογήσει καὶ ἀξιώσει ἡμᾶς ἁγναῖς ταῖς τῶν δακτύλων λαβαῖς λαβεῖν τὸν πύρινον ἄνθρακα, καὶ ἐπιθεῖναι τοῖς τῶν πιστῶν στόμασιν, εἰς καθαρισμὸν καὶ ἀναπαινισμὸν τῶν ψυχῶν αὐτῶν καὶ τῶν σωμάτων, νῦν καὶ ἀεί. Deinde, Γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος, ὁ μειλιζόμενος καὶ μὴ μειλιζόμενος, καὶ τοῖς πιστοῖς μεταδιδόμενος καὶ μὴ δαπανώμενος, εἰς ἄφεσιν ἁμαρτιῶν καὶ ζωὴν τὸν αἰώνιον, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας. Diacon. Ἐν εἰρήνῃ Χριστῷ ψάλλωμεν.

The ancient Liturgy of the Church of *Jerusalem*.

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Cantores.

Γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος.

Sacerdos orationem dicit ante Communionem, Κύριος ὁ Θεὸς ἡμῶν ὁ ἐπουράνιος ἄρτος, ἡ ζωὴ τοῦ παντὸς, ἤμαρξον εἰς τὸν οὐρανὸν, καὶ ἐναπόθου σου, καὶ οὐκ εἰμὶ ἄξιος μεταλαβεῖν τῶν ἀχράντων σου μυστηρίων, ἀλλ' ὡς εὔσπλαγχνος θεὸς ἀξίωσόν με τῇ χάριτί σου ἀκαλακρίτως μετασχεῖν τοῦ ἁγίου σώματος καὶ τοῦ τιμίου αἵματος εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. Deinde impertit Clero. Cum autem attollunt Diaconi Discos & Calices ad impertiendum Populo, Diaconus ait, tollens primum Discum, Κύριε εὐλόγησον. Sacerdos respondet, Δόξα τῷ θεῷ ἁγιάσαντι καὶ ἁγιάζοντι πάντας ἡμᾶς. Diaconus ait, Ὑψώθητι ἐπὶ τοὺς οὐρανοὺς ὁ θεὸς, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου, καὶ ἡ βασιλεία σου διαμένει εἰς τοὺς αἰῶνας τῶν αἰώνων. Et cum Diaconus depositurus est in Mensulam, ait Sacerdos. Εὐλογητὸν τὸ ὄνομα Κυρίου τοῦ Θεοῦ ἡμῶν, εἰς τοὺς αἰῶνας. Diacon. Μετὰ φόβου θεοῦ καὶ πίστεως καὶ ἀγάπης προσέλθετε. Pop. Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. Et rursum, cum attollit Discum de Mensula, ait, Κύριε εὐλόγησον. Sacerd. Σῶσον ὁ θεὸς τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου. Sacerd. rursus, Δόξα τῷ θεῷ ἡμῶν τῷ ἁγιάσαντι πάντας ἡμᾶς. Et cum deponit Calicem super sanctam Mensam, Sacerdos ait, Εἴη τὸ ὄνομα Κυρίου εὐλογημένον εἰς τοὺς αἰῶνας τῶν αἰώνων.

Diaconi & Pop. dicunt, Πλήρωσον τὸ στόμα ἡμῶν αἰνέσεώς σου, Κύριε, καὶ χαρᾶς ἔμπλησον τὰ χείλη ἡμῶν, ὅπως ἀνυμνήσωμεν τὴν δόξαν σου, ὅλην τὴν ἡμέραν τὴν μεγαλοπρέπειάν σου. Et rursus,

Εὐχαριστοῦμέν σοι Χριστὲ ὁ Θεὸς ἡμῶν, ὅτι ἠξίωσας ἡμᾶς μεταλαχεῖν τοῦ σώματος καὶ αἵματός σου, εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον· ἀκαλακρίτως ἡμᾶς φύλαξον, δεόμεθα, ὡς ἀγαθὸς καὶ φιλάνθρωπος.

† Oratio suffitus ad extremum Vestibulum, Εὐχαριστοῦμέν σοι τῷ σωτῆρι τῶν ὅλων θεῷ ἐπὶ πᾶσιν οἷς παρέσχου ἡμῖν ἀγαθοῖς, καὶ ἐπὶ τῇ μεταλήψει τῶν ἁγίων καὶ ἀχράντων σου μυστηρίων, [καὶ προσφέρομέν σοι τὸ θυμίαμα τοῦτο] δεόμενοι, φύλαξον ἡμᾶς ὑπὸ τὴν σκέπην τῶν πτερύγων σου, καὶ καταξίωσον ἡμᾶς μέχρι τῆς ἐσχάτης ἡμῶν ἀναπνοῆς μετέ-

† That Incense was not in use in the primitive Church is clearly proved by the learned Mr. *Dodwell*. But this Prayer, leaving out that Clause which respects the Incense, and which I have inclosed in Hooks, is a very proper Thansgiving after the Communion: Though I have rather chosen to insert the other, because

‡ Diacon.

Εὐχαριστήσωμεν τῷ Θεῷ ἡμῶν, ὅτι ἠξίωσεν ἡμᾶς μεταλαχεῖν τοῦ σώματος καὶ αἵματος τοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον· καὶ ὅπως ἀκαλακρίτους ἡμᾶς φυλάξῃ δεηθῶμεν, ὡς ἀγαθὸς καὶ φιλάνθρωπος.

‡ Considering the Affinity betwixt this and what is appointed to be said here by the Deacon in *Lit. Clem.* it is most probable that this has been originally in the Lit. of the Church of *Jerusalem*; but not as at present in *Lit. Ja.* by way of direct Thansgiving, but as it is in *Lit. Clem.* by way of Bidding (which is more suitable to the Office of a Deacon) to call upon the People to join mentally with the Bishop in the Thanksgiving immediately to be said by him: I have presumed therefore to alter it into this Form. See also *Lit. Chrys.* and *Bas.*

St. *Cyril* in Catech. Myſt. V.

τὸ Ἀμήν. — Εἶτα μᾶλλον τὸ κοινωνῆσαί σε τῷ σώματι τοῦ Χριστοῦ, προσέρχου καὶ τῷ ποτηρίῳ τοῦ αἵματος — λέγων τὸ Ἀμήν.

The Blood of Chriſt, at giving the other, to which they were thus to anſwer Ἀμήν, *Amen*, i. e. I believe and receive it as ſuch. See *Lit. Clem.*

The *Clementine* Liturgy.

ψαλμὸς δὲ λεγέσθω τριακοστὸς τρίτος, ἐν τῷ μεγαλαμβάνειν πάντας τὰς λοιπάς· Καὶ ὅταν πάντες μεταλάβωσι καὶ πᾶσαι, λαβόντες οἱ Διάκονοι τὰ περισσεύσαντα, εἰσφερέτωσαν εἰς τὰ προσφόρια, καὶ ὁ Διάκονος λεγέτω· παυσαμένου τοῦ ψάλλοντος·

Note, Though the Biſhop is here directed to give the Bread, and the Deacon the Cup only; yet *Juſt. M. Apol.* 1. ſays the Deacon diſtributed both the Bread and Cup to them that were preſent, and carried them alſo to ſuch as were abſent.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil.*

Εἶτα ἀναμείνας τινὰ εὐχὴν, εὐχαριστῶ τῷ Θεῷ τῷ καταξιώσαντί σε τῶν τηλικούτων μυστηρίων.

Diacon.

Μεταλαβόντες τοῦ τιμίου σώματος, καὶ τοῦ τιμίου αἵματος τοῦ Χριστοῦ, εὐχαριστήσωμεν τῷ καταξιώσαντι ἡμᾶς μεταλαβεῖν τῶν ἁγίων αὐτοῦ μυστηρίων· καὶ παρακαλέσωμεν, μὴ εἰς κρίμα, ἀλλ' εἰς σωτηρίαν ἡμῖν γενέσθαι, εἰς ὠφέλειαν ψυχῆς καὶ σώματος, εἰς φυ-

† Lit. *Chryſ.* Diacon. — Μεταλαβόντες τῶν θείων, ἁγίων, ἀχράντων, ἀθανάτων, ἐπουρανίων, καὶ ζωοποιῶν μυστηρίων, ἀξίως εὐχαριστήσωμεν τῷ Κυρίῳ.

So alſo in Lit. *Baſ.*

† *Note*, Though in both theſe Liturgies this be now put immediately after the Prieſt's Thankſgiving, yet undoubtedly it has been before it, as the Deacon's Bidding to it, as it is in *Lit. Clem.*

The preſent Liturgy of St. *James*.

The ancient Liturgy of the Church of *Jeruſalem*.

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Deacon ſays, Sir, bleſs us. *Prieſt*. The Lord ſhall bleſs us, and make us worthy with pure Hands to take the live Coal, and put it into the Mouths of the Faithful, for the Purification and Renovation of their Souls and Bodies, now and ever. *Then*, O taſte and ſee how gracious the Lord is, who is broken and not divided, is given to the Faithful and not conſumed, for the Remiſſion of Sins, and Life everlaſting now and ever, World without end. *Deacon*. Let us ſing in the Peace of Chriſt.

The Singers.

O taſte and ſee how gracious the Lord is.

The Prieſt ſays this Prayer before the Communion. O Lord our God, the heavenly Bread, the Life of the World, I have ſinned againſt Heaven, and before thee, and am not worthy to partake of thy immaculate Myſteries. But as thou art a merciful God, make me worthy by thy Grace to partake without Condemnation of thy holy Body and precious Blood, for the Remiſſion of my Sins, and for Life everlaſting. *Then he communicates the Clergy. And when the Deacons take the Patens and Chalices to communicate the People, the Deacon who takes the firſt Paten, ſays*, Sir, bleſs us. *The Prieſt anſwers*, Glory be to God who has ſanctified, and does ſanctify us all. *The Deacon ſays*, Be thou exalted above the Heavens, O God, and thy Glory above all the Earth, thy Kingdom endureth throughout all Ages. *And when the Deacon is going to place it upon the Side-Table, the Prieſt ſays*, Bleſſed be the Name of the Lord our God, for ever. *Deacon*. Draw near in the Fear of God, with Faith and Love. *Peop*. Bleſſed be he that cometh in the Name of the Lord. *And again when he taketh the Paten from the Side-Table, he ſays*, Sir, bleſs us. *Prieſt*. O God, ſave thy People, and bleſs thine Inheritance. *The Prieſt ſays again*, Glory be to our God, who has ſanctified us all. *And when he places the Cup upon the holy Table, the Prieſt ſays*, Bleſſed be the Name of the Lord for ever and ever.

The Deacons *and Peop. ſay*, Fill our Mouth with thy Praiſe, and our Lips with Joy, that we may ſing of thy Glory and Honour all the Day long. And again

We give Thanks to thee, O Chriſt, our God, that thou haſt vouchſafed to make us Partakers of thy Body and Blood, for the Remiſſion of Sins, and for Life everlaſting: And we pray unto thee that thou wouldſt keep us unblameable, as thou art good and a Lover of Men.

† *The Prayer of Incenſe*,

We give Thanks to thee, O God, the Saviour of the World, for all the good Things thou haſt beſtowed upon us, and for the Reception of thy holy and immaculate Myſteries; [and we offer to Thee this Incenſe] beſeeching thee to keep us under the Shadow of thy Wings, and vouchſafe us, even to our laſt Breath to partake of thy holy Myſteries, for the Sanc-

‡ Deacon.

Let us give Thanks to our God, that he hath vouchſafed to make us Partakers of the Body and Blood of Chriſt for the Remiſſion of Sins, and for Life everlaſting. And let us pray unto him that he would keep us unblameable, as he is good and a Lover of Men.

cauſe of it's Agreement with that which is in *Lit. Syr.* and has been plainly taken from it.

St. *Cyril* in Catech. Myſt. V.

Then after you have communicated of the Body of Chriſt, draw near to the Cup of his Blood, —ſaying Amen.—

The *Clementine* Liturgy.

that drinks, ſay, Amen. And let the *thirty-third* Pſalm be ſaid while all the reſt are receiving. And when all both Men and Women have received, let the Deacons take what remains and carry it into the Veſtry. And when the Singer has done, let the Deacon ſay,

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

Then waiting for the Prayer, give Thanks to God, who hath vouchſafed you ſuch Myſteries.

Deacon.

Having received the precious Body, and the precious Blood of Chriſt, let us give Thanks to him who hath vouchſafed us to partake of his holy Myſteries: And let us beſeech him, that it may be to us, not for Condemnation, but for Salvation, for the Benefit of our Souls and Bodies, for our Preſervation in

† *Lit. Chryſ.* Deac.—Having received the divine, holy, immaculate, immortal, heavenly, and life-giving Myſteries, let us worthily give Thanks to the Lord.

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The preſent Liturgy of St. *James*.

χιν τῶν ἁγιασμάτων σε, εἰς ἁγιασμὸν ψυχῶν καὶ σωμάτων, εἰς βασιλείας οὐρανῶν κληρονομίαν· ὅτι σὺ εἶ ὁ ἁγιασμὸς ἡμῶν ὁ Θεὸς, καὶ σοὶ τὴν δόξαν, καὶ τὴν εὐχαριστίαν ἀναπέμπομεν, τῷ παιδί, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματι.

Et incipit Diaconus in Veſtibulo,

Δόξα σοι, δόξα σοι, δόξα σοι, Χριστὲ βασιλεῦ, μονογενὲς λόγε τοῦ πατρὸς, ὅτι καταξίωσας ἡμᾶς τοὺς ἁμαρτωλοὺς καὶ ἀναξίους δούλους σου ἐν ἀπολαύσει γενέσθαι τῶν ἀχράντων σου μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. δόξα σοι.

Et cum Veſtibulum tranſierit Diaconus incipit hunc in modum dicere,

Ἔτι καὶ ἔτι καὶ διὰ παντὸς ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν· ὅπως γένηται ἡμῖν ἡ μεταλήψις τῶν ἁγιασμάτων αὐτοῦ, εἰς ἀποτροπὴν παντὸς πονηροῦ πράγματος, εἰς ἐφόδιον ζωῆς αἰωνίου, εἰς κοινωνίαν καὶ δωρεὰν τοῦ ἁγίου πνεύματος, δεηθῶμεν. Sacerdos orat, Τῆς παναγίας, ἀχράντου, ὑπερενδόξου, εὐλογημένης δεσποίνης ἡμῶν Θεοτόκου καὶ ἀειπαρθένου Μαρίας, καὶ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα. Pop. Σοὶ Κύριε.

Sacerd.

† Ὁ Θεὸς, ὁ διὰ πολλὴν καὶ ἄφατον φιλανθρωπίαν συγκαταβὰς τῇ ἀσθενείᾳ τῶν δούλων σου, καὶ καταξιώσας ἡμᾶς μετασχεῖν ταύτης τῆς ἐπουρανίου τραπέζης, μὴ κατακρίνῃς ἡμᾶς τοὺς ἁμαρτωλοὺς ἐπὶ τῇ μεταλήψει τῶν ἀχράντων σου μυστηρίων, ἀλλὰ φύλαξον ἡμᾶς, ἁγιαθὲ, ἐν ἁγιασμῷ τοῦ ἁγίου σου πνεύματος, ἵνα ἄξιοι γενώμεθα, εὕρωμεν μέρος καὶ κληρονομίαν μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, ἐν τῷ φωτὶ τοῦ προσώπου σου, διὰ τὸ οἰκτιρμῶν τοῦ μονογενοῦς σου υἱοῦ, Κυρίου ἡμῶν καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ εὐλογητὸς εἶ σὺ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι, ὅτι ἠυλόγηται καὶ

† *Lit. Syr.* Gratias agimus tibi, Deus, & præcipue laudamus te ob immenſum & ineffabilem erga homines amorem tuum. O Domine, quos admittere dignatus es ad participationem menſæ tuæ cœleſtis, ne damnes ob fuſceptionem myſteriorum tuorum ſanctorum & immaculatorum. Verum, O bone, cuſtodi nos in juſtitia & ſanctitate, ut digni effecti communicatione Spiritus tui ſancti, partem, ſortem & hæreditatem conſequamur cum ſanctis illis omnibus, qui ex hoc mundo tibi placuerunt: per gratiam, &c. Pop. Amen. *We give Thanks to thee, O God, and chiefly praiſe thee for thy great and inexpreſſible Love to Men.*

The ancient Liturgy of the Church of *Jeruſalem*.

* * * * * * * * * *

Sacerd.

Ὁ Θεὸς, ὁ διὰ πολλὴν καὶ ἄφατον φιλανθρωπίαν συγκαταβὰς τῇ ἀσθενείᾳ τῶν δούλων σου [a] εὐχαριστοῦμέν σοι" [b] ὅτι καταξίωσας" ἡμᾶς μετασχεῖν ταύτης τῆς ἐπουρανίου τραπέζης· μὴ κατακρίνῃς ἡμᾶς τοὺς ἁμαρτωλοὺς ἐπὶ τῇ μεταλήψει τῶν ἀχράντων σου μυστηρίων, ἀλλὰ φύλαξον ἡμᾶς, ἁγιαθὲ, ἐν ἁγιασμῷ τοῦ ἁγίου σου πνεύματος, ἵνα ἄξιοι γενώμεθα, εὕρωμεν μέρος καὶ κληρονομίαν μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, διὰ τὸ οἰκτιρμῶν τοῦ μονογενοῦς σου υἱοῦ, Κυρίου ἡμῶν καὶ θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺ τῷ ἁγίῳ σου πνεύματι, νῦν καὶ ἀεὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Pop. Ἀμήν.

[a] I have inſerted this from *Lit. Syr.* See alſo *Lit. Mar. Chryſ.* and *Baſ.* and *Lit. Clem.*

[b] I have put this inſtead of καὶ καταξιώσας, *and haſt vouchſafed*, from *Lit. Clem.* See alſo *Lit. Chryſ.*

O Lord,

St. *Cyril* in Catech. Myst. V.

The *Clementine* Liturgy.

Part of the Liturgies of St. *Mark*, St. *Chrysostom* and St. *Basil*.

λακλὼ εὐσεβείας, εἰς ἄφεσιν ἁμαρτιῶν, εἰς ζωλὼ τῦ μέλλοντ⊙ αἰῶνος.—

Sacerd.

Δέσποτα ὁ Θεὸς ὁ παντοκράτωρ,—ὁ τ μετ' εὐθύτητ⊙ ἐπικαλυμένων σε ἐπήκο⊙,—εὐχαριστῦμέν σει, ὅτι καληξίωσας ἡμᾶς μεταλαβεῖν τ ἁγίων σε μυστηρίων, ἃ παρέχε ἡμῖν, εἰς πληροφορείαν τ καλῶς ἐγνωσμένων, εἰς φυλακλὼ τ εὐσεβείας, εἰς ἄφεσιν πλημμελημάτων· ὅτι τὸ ὄνομα τῦ Χριστῦ σε ἐπικέκληται ἐφ' ἡμᾶς, καὶ σοι παρεστήκαμεν. Ὁ χωρίσας ἡμᾶς τ τ

Lit. *Mar.* Sacerd. Εὐχαριστῦμέν σοι δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, ἐπὶ τῇ μεταλήψει τ ἁγίων, ἀχράντων, ἀθανάτων, καὶ ἐπουρανίων σε μυστηρίων, ὧν ἔδωκας ἡμῖν ἐπὶ εὐεργεσίᾳ, καὶ ἁγιασμῷ, καὶ σωτηρίᾳ τ ψυχῶν καὶ τ σωμάτων ἡμῶν, καὶ δεόμεθα καὶ παρακαλῦμέν σε φιλάνθρωπε, ἀγαθὲ, Κύριε, χάρισαι ἡμῖν τ κοινωνίαν τῦ ἁγίε σώματος καὶ τῦ τιμίε αἵματ⊙ τῦ μονογενῦς σε υἱῦ [add, γενέσθαι] εἰς πίστιν ἀκαταίσχυντον, εἰς ἀγάπλεω ἀνυπόκριτον, εἰς πλησμονλὼ θεοσεβείας, εἰς ἀποφυγλὼ ἁμαρτίας, εἰς πορισμοῦ τ ἐντολῶν σε, εἰς ἐφόδιον ζωῆς αἰωνίε, εἰς ἀπολογίαν εὐπρόσδεκτον τ ἐπὶ τῦ φοβερῦ βήματ⊙ τῦ Χριστῦ σε, δι' ὃν, καὶ μεθ' ὃν, σοὶ ἡ δόξα καὶ τὸ κράτ⊙, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σε πνεύματι.

Lit. *Chrys.* Εὐχαριστῦμέν σοι δέσποτα φιλάνθρωπε, εὐεργέτα τ ψυχῶν ἡμῶν, ὅτι—καληξίωσας ἡμᾶς τ ἐπουρανίων σε, καὶ ἀθα-

The preſent Liturgy of St. *James*.

tification of our Souls and Bodies, and for an Inheritance in the Kingdom of Heaven, for thou, O God, art our Sanctification, and to Thee we return Glory and Thankſgiving, Father, Son and Holy Ghoſt.

And the Deacon,

Glory be to Thee, Glory be to Thee, Glory be to Thee, O Chriſt our King, the only begotten Logos of the Father, that thou haſt vouchſafed us Sinners, thy unworthy Servants, to enjoy thy immaculate Myſteries, for the Remiſſion of Sins, and for Life everlaſting. Glory be to Thee.

And the Deacon,

Let us again and again, and for ever, pray to the Lord in Peace. Let us pray that the Reception of his holy Myſteries, may be to us, for the averting of every evil Thing, for a Viaticum to eternal Life, for the Communion and Gift of the holy Spirit. *The Prieſt prays,* Commemorating our moſt holy, undefiled, ſuperlatively glorious, and bleſſed Lady, the Mother of God, and Ever-virgin *Mary*, and all the Saints who have pleaſed thee from the Beginning of the World; let us commend ourſelves, and one another, and our whole Life to Chriſt our God. *Peop.* To thee, O Lord.

Prieſt.

† O God, who of thy great and inexpreſſible Love to Man, doſt condeſcend to the Weakneſs of thy Servants, and haſt vouchſafed to make us Partakers of this heavenly Table: Let not the receiving of thy unſpotted Myſteries be to the Condemnation of us Sinners, but keep us, good God, in the Sanctification of thy holy Spirit, that being made holy, we may obtain a Part and Inheritance with all thy Saints, who have pleaſed thee from the Beginning of the World, in the Light of thy Countenance; through the Mercies of thy only-begotten Son, our Lord, and God, and Saviour Jeſus Chriſt, with whom and thy moſt holy, and good and life-giving Spirit, thou art bleſſed, for thy moſt precious

O Lord, who haſt vouchſafed to admit us to be Partakers of thy heavenly Table, let not the receiving of thy holy and unſpotted Myſteries be to our Condemnation, but keep us, good God, in Righteouſneſs and Holineſs, that being made worthy of the Communication of thy holy Spirit, we may obtain a Part, Lot, and Inheritance, with all thoſe Saints who have pleaſed thee from the Beginning *of this World; through the Grace,* &c. *Peop. Amen.*

The ancient Liturgy of the Church of *Jeruſalem*.

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Prieſt.

O God, who of thy great and inexpreſſible Love to Man, doſt condeſcend to the Weakneſs of thy Servants; [a] we give Thanks to thee" [b] that thou haſt vouchſafed" to make us Partakers of this heavenly Table: Let not the receiving of thy unſpotted Myſteries be to the Condemnation of us Sinners, but keep us, good God, in the Sanctification of thy holy Spirit, that being made holy, we may obtain a Part and Inheritance with all thy Saints, who have pleaſed thee from the Beginning of the World; through the Mercies of thy only-begotten Son, our Lord, and God, and Saviour Jeſus Chriſt, with whom, and thy holy Spirit, thou art bleſſed, now and for ever, World without end.

Peop. Amen.

St. *Cyril* in Catech. Myſt. V.

The *Clementine* Liturgy.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

Godlineſs, for the Remiſſion of Sins, and for the Life of the World to come.—

Prieſt.

O Lord God Almighty —who heareſt thoſe who call upon thee with Uprightneſs —we give Thanks to thee, that thou haſt vouchſafed to make us Partakers of thy holy Myſteries, which thou haſt beſtowed upon us, for the full Aſſurance of thoſe Things which we rightly know, for our Preſervation in Godlineſs, and for the Remiſſion of our Sins; for the Name of thy Chriſt is called upon us, and we are joined unto Thee. Thou that haſt ſeparated

Lit. Mar. Prieſt. We give Thanks to thee, O Lord our God, that thou haſt made us Partakers of thy holy, unſpotted, immortal, and heavenly Myſteries, which thou haſt beſtowed upon us for the Benefit, Sanctification, and Salvation of our Souls and Bodies; and we pray and beſeech thee, O Lord, who art good, and a Lover of Men, to grant that the Communion of the holy Body and precious Blood of thy only begotten Son [add, may be] to us, for Faith that ſhall not be aſhamed, for Love without Diſſimulation, for the Fulneſs of Piety, for the averting of whatever is contrary to us, for the keeping of thy Commandments, for a Viaticum to eternal Life, and for an acceptable Defence at the dreadful Tribunal of thy Chriſt; through whom, and with whom, to Thee be Glory and Power, together with thy moſt holy, and good, and life-giving Spirit.

Lit. Chryſ. We give Thanks to thee, O Lord, thou Lover of Men, the Benefactor of our Souls, that—thou haſt vouchſafed us thy heavenly and im-

The present Liturgy of St. *James*.

διδόξαι τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος, νυνὶ καὶ ἀεὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Pop. Ἀμήν.

Sacerd. Εἰρήνη πᾶσιν. Pop. Καὶ τῷ πνεύματί σου.

Diacon.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Sacerd.

Ὁ Θεὸς ὁ μέγας καὶ θαυμαστὸς ἔπιδε ἐπὶ τοὺς δούλους σου, ὅτι σοὶ τοὺς αὐχένας ἐκλίναμεν· ἔκλεινον τὴν χεῖρά σου τὴν κραταιὰν καὶ πλήρη εὐλογιῶν, καὶ εὐλόγησον τὸν λαόν σου.

The ancient Liturgy of the Church of *Jerusalem*.

Diacon.

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Sacerd.

Ὁ Θεὸς ὁ μέγας καὶ θαυμαστὸς ἔπιδε ἐπὶ τοὺς δούλους σου, ὅτι σοὶ τοὺς αὐχένας ἐκλίναμεν· ἔκλεινον τὴν χεῖρά σου τὴν κραταιὰν καὶ πλήρη εὐλογιῶν, καὶ εὐλόγησον τὸν λαόν σου.

St. *Cyril* in Catech. Myst. V.

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The *Clementine* Liturgy.

ἀσεβῶν κοινωνίας, ἕνωσον ἡμᾶς μὲ τῶν καθωσιωμένων σοι, στήριξον ἡμᾶς ἐν τῇ ἀληθείᾳ τῇ σῇ ἁγίᾳ πνεύματι ἐπιφοιτήσῃ, τὰ ἀγνοήματα ἀποκάλυψον, τὰ λείποντα πρόσανεπλήρωσον, τὰ ἐγνωσμένα κράτωσον· τὰς ἱερεῖς ἀμώμους διαφύλαξον ἐν τῇ λαμπρείᾳ σου· τὰς βασιλεῖς διαπήρησον ἐν εἰρήνῃ, τὰς ἄρχοντας ἐν δικαιοσύνῃ, τὰς ἀέρας ἐν εὐκρασίᾳ, τὰς καρπὰς ἐν εὐφορίᾳ, τὸν κόσμον ἐν πανάλκει πρόνοίᾳ· τὰ ἔθνη τὰ πολεμικὰ πρόὔνον· τὰ πεπλανημένα ἐπίστρεψον· τὸν λαὸν σου ἁγίασον· τὰς ἐν παρθενίᾳ διαπήρησεν· τὰς ἐν γάμῳ διαφύλαξον ἐν πίστει· τὰς ἐν ἀγνείᾳ ἐνδυνάμωσον· τὰ νήπια ἄδρυνον· τὰς νεολεῖς βεβαίωσον· τὰς ἐν καθηχήσει παίδευσον, καὶ τὸν μυήσεως ἀξίως ἀνάδειξον· καὶ πάντας ἡμᾶς ἐπισυνάγαγε εἰς τὴν τῶν οὐρανῶν βασιλείαν, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν· μεθ' οὗ σοι δόξα, τιμὴ καὶ σέβας, καὶ τῷ ἁγίῳ πνεύματι, εἰς τοὺς αἰῶνας. Ἀμήν.

The Liturgies of St. *Mark*, St. *Chryſoſtom*, and St. *Baſil*.

νάτων μυστηρίων· ὁδηγόμησον ἡμῶν τὸν ὁδὸν, στήριξον ἡμᾶς ἐν τῷ φόβῳ σου—, φρόρησον ἡμῶν τὴν ζωὴν, ἀσφάλισαι ἡμῶν τὰ διαβήματα,—ὅτι σὺ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ παρεὶ, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Pop. Ἀμήν.

Lit. *Baſ.* Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ἡμῶν, ἐπὶ τῇ μεγαλήψῃ τῶν ἁγίων, ἀχράντων, ἀθανάτων, καὶ ἐπουρανίων σου μυστηρίων, ἃ ἔδωκας ἡμῖν ἐπ' εὐεργεσίᾳ καὶ ἁγιασμῷ, καὶ ἰάσῃ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν· αὐτὸς δέσποτα τῶν ἁπάντων, δὸς γνῶσθ ἡμῖν τὴν κοινωνίαν τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου, εἰς πίστιν ἀκαταίσχυντον, εἰς ἀγάπην ἀνυπόκριτον, εἰς πολυσημονίαν σοφίας, εἰς ἴασιν ψυχῆς καὶ σώματος, εἰς ἀποτροπὴν παντὸς ἐναντίου, εἰς περιποίησιν τῶν ἁγιαζομένων σου, εἰς ἀπολογίαν εὐπρόσδεκτον τῆς ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ σου—ὅτι σὺ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ παρεὶ, καὶ τῷ υἱῷ, καὶ τῷ ἁγίῳ πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Diacon.

Τῷ Θεῷ διὰ τοῦ Χριστοῦ αὐτοῦ κλίναμεν, καὶ εὐλογεῖσθε.

Sacerd.

Ὁ Θεὸς ὁ παντοκράτωρ—ὁ φῶς οἰ-

Lit. *Mar.* Sacerd. — Δέσποτα—ἐξαπόστειλον τὸν ἀόρατόν σου δεξιὰν, τὸν πλήρη εὐλογιῶν, καὶ πάντας ἡμᾶς εὐλόγησον, οἰκείρησον, ἀθένωσον τῇ θείκῃ σου δυνάμει, καὶ περίελε ἀφ' ἡμῶν τὴν κακοηθῆ καὶ ἁμαρτάδα σαρκικῆς ἐπιθυμίας ἐργασίαν· καταύγασον τοὺς νοητοὺς ἡμῶν ὀφθαλμοὺς τῆς περικειμένης ζοφερᾶς ἀνομίας, σώσαψον ἡμᾶς τῷ παμ-

The preſent Liturgy of St. *James*.

and magnificent Name is bleſſed and glorified, Father, Son, and Holy Ghoſt, now and for ever, World without end.

Peop. Amen.

Prieſt. Peace be with you all. *Peop*. And with thy Spirit.

Deacon.

Let us bow down our Heads to the Lord.

Prieſt.

O God, great and wonderful, look upon thy Servants, who bow down their Necks unto thee; ſtretch forth thy powerful Hand, full of Bleſſings, and

The ancient Liturgy of the Church of *Jeruſalem*.

Deacon.

Let us bow down our Heads to the Lord.

Prieſt.

O God, great and wonderful, look upon thy Servants, who bow down their Necks unto thee; ſtretch forth thy powerful Hand, full of Bleſſings,

St. *Cyril* in Catech. Myſt. V.

* * * * * * * us from the Communion of the Ungodly, unite us with thoſe that are ſanctified unto Thee, eſtabliſh us in the Truth by the Deſcent of thy holy Spirit, reveal to us what Things we are ignorant of, ſupply what we are deficient in; and ſtrengthen us in what we know. Preſerve the Prieſts unblameable in thy Service: keep the Kings in Peace, and the Rulers in Righteouſneſs; the Air in good Temperature, the Fruits of the Earth in Plenty, and the whole World by thy all-powerful Providence. Pacify the Nations that delight in War; convert thoſe that are in Error; ſanctify thy People; preſerve thoſe that are in Virginity; keep thoſe that are married in Fidelity; ſtrengthen thoſe who live in Chaſtity; bring the Infants to adult Age; confirm the newly initiated; inſtruct the Catechumens, and make them worthy of Initiation, and gather us all into thy Kingdom of Heaven, in Chriſt Jeſus our Lord, with whom, to Thee be Glory, Honour, and Adoration, and to the Holy Ghoſt, World without end. Amen.

The *Clementine* Liturgy.

Deacon.

Bow down to God through his Chriſt, and receive the Benediction.

Prieſt.

O God Almighty, — who dwelleſt in Light

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

mortal Myſteries; direct our way aright, ſtrengthen us in thy Fear—, preſerve our Life, make our Steps ſecure,—for thou art our Sanctification, and to Thee we return Glory, Father, Son, and Holy Ghoſt, now and ever, World without end. Peop. Amen.

Lit. Baſ. We give Thanks to Thee, O Lord our God, for that thou haſt made us Partakers of thy holy, unſpotted, immortal, and heavenly Myſteries, which thou haſt beſtowed upon us, for the Benefit, Sanctification, and Healing of our Souls and Bodies. Do thou, O Lord of all, grant that the Communion of the holy Body and Blood of thy Chriſt may be to us for Faith that ſhall not be aſhamed, for Love without Diſſimulation, for the Fulneſs of Wiſdom, for the Healing of our Souls and Bodies, for the averting of whatever is contrary to us, for the keeping of thy Commandments, for an acceptable Defence at the dreadful Tribunal of thy Chriſt—for thou art our Sanctification, and to Thee we return Glory, Father, Son, and Holy Ghoſt, now and ever, World without end.

Lit. Mar. Prieſt.—O Lord,—ſend forth thy inviſible right Hand, full of Bleſſings, and bleſs us all. Have Mercy upon us, ſtrengthen us by thy divine Power, and take away from us every evil and ſinful Work of fleſhly Luſt. Inlighten the Eyes of our Minds againſt the Darkneſs of Sin that ſurrounds us: And unite us to the moſt bleſſed Aſſem-

The present Liturgy of St. *James*.

διαφύλαξον τὴν κληρονομίαν σου, ἵνα ἀεὶ καὶ διὰ παντὸς δοξάζωμέν σε τὸν μόνον ζῶντα καὶ ἀληθινὸν θεὸν ἡμῶν τὸν ἅγιον καὶ ὁμοούσιον τριάδα, παῖδέρα, καὶ υἱὸν, καὶ τὸ ἅγιον πνεῦμα, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Exclamatio, σοὶ γὰρ πρέπει καὶ ἐποφείλεται ἡ παρὰ πάντων ἡμῶν δοξολογία, τιμὴ, καὶ προσκύνησις καὶ εὐχαριστία τῷ Παῖδὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νυῦ καὶ ἀεί. Pop. Ἀμήν.

Diacon.

Ἐν εἰρήνῃ Χριστῷ ψάλλωμεν. Et rursus dicit,
Ἐν εἰρήνῃ Χριστῷ πορευθῶμεν.

The ancient Liturgy of the Church of *Jerusalem*.

διαφύλαξον τὴν κληρονομίαν σου, ἵνα ἀεὶ καὶ διὰ παντὸς δοξάζωμέν σε τὸν μόνον ζῶντα καὶ ἀληθινὸν θεὸν· σοὶ γὰρ πρέπει [a] δόξα," τιμὴ, προσκύνησις καὶ εὐχαριστία τῷ Παῖδὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νυῦ καὶ ἀεί. Pop. Ἀμήν.

Diacon.

[b] Ἐν εἰρήνῃ πορεύεσθε.

[a] So it is in *Lit. Clem. Chryſ.* and *Baſ.*
[b] See *Lit. Clem.* and *Mar.* as alſo *Conſt. Apoſt. l.* viii. *c.* 6. *c.* 7. *c.* 8. *c.* 9. cited in the next Page.

St. *Cyril* in Catech. Myſt. V.

The *Clementine* Liturgy.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

* * * * * * * κῶν ἀπρόσιλον,—εὐμμὴς γλυόωμος ἐπάκυσόν μυ διὰ τὸ ὄνομά συ, κὴ εὐλόγησον τὺς σοι κεκλικότας τὺς ἑαυλῶν αὐχένας, κὴ δὸς αὐλοῖς τὰ αἰτήμαλα τῶν καρδιῶν αὐλῶν τὰ ἐπὶ συμφέρονλι, κὴ μηδένα αὐτῶν ἀπόβληλον ποιήσης ἐκ τ βασιλείας συ· ἀλλὰ ἁγίασον αὐτὺς, φρύρησον, σκέπασον, ἀνλιλαβέ, ῥῦσαι τὲ ἀλλοτρίυ, πανλὸς ἐχθρῦ· τὺς οἴκυς αὐλῶν φύλαξον, τὰς εἰσόδυς αὐλῶν κὴ τὰς ἐξόδυς φρύρησον· ὅτι σοὶ δόξα, αἶνος, μεγαλοπρέπεια, σέβας, πυροσκυήσις, κὴ τῷ σῷ παιδὶ Ἰησῦ τῷ Χριςῷ συ, τῷ Κυρίῳ ἡμῶν, κὴ Θεῷ, κὴ Βασιλεῖ, κὴ τῷ ἁγίῳ Πνεύμαλι, νυῦ κὴ ἀεὶ κὴ εἰς τὺς αἰῶνας τ αἰώνων. Ἀμήν.

Diac. [a] Ἀπολύεσθε ἐν εἰρήνῃ.

[a] *Conſt. Apoſt.* in diſmiſſing the Penitents, Ἀπολύεσθε οἱ ἐν μετανοίᾳ, *Depart ye Penitents.*

μακαρίσῳ τῷ εὐαρεςήσανλί σοι συλλόγῳ· ὅτι διὰ σῦ κὴ σοὶ σὺν τῷ παρακλήλῳ κὴ τῷ παναγίῳ πνεύμαλι, πᾶς ὑμνος πρέπῃ, τιμὴ, κράτος, πυροσκυήσις τε κὴ εὐχαριςία, νυῦ κὴ ἀεὶ, κὴ εἰς τὺς αἰῶνας τ αἰώνων.

Diac. Πορεύεσθε ἐν εἰρήνῃ.

Lit. *Chryſ.* & *Baſ.* Ὁ εὐλογῶν τὺς εὐλογῦντάς σε Κύριε, κὴ ἁγιάζων τὺς ἐπὶ σοὶ πεποιθότας, σῶσον τ λαόν συ, κὴ εὐλόγησον τ κληρονομίαν συ· τὸ πλήρωμα τ ἐκκλησίας συ φύλαξον, ἁγίασον τὺς ἀγαπῶντας τ εὐπρέπειαν τῦ οἴκυ συ· σὺ αὐτὺς ἀντιδόξασον τῇ θείκῃ συ δυνάμει, κὴ μὴ ἐγκαλαλίπῃς ἡμᾶς τὺς ἐλπίζονλας ἐπὶ σέ· εἰρήνην τῷ κόσμῳ συ δώρησαι, ταῖς ἐκκλησίαις συ, τοῖς ἱερεῦσι, τοῖς βασιλεῦσιν ἡμῶν, τῷ ςρατῷ, κὴ παντὶ τῷ λαῷ συ, ὅτι πᾶσα δόσις ἀγαθὴ, κὴ πᾶν δώρημα τέλειον ἄνωθέν ἐςι, καταβαῖνον ἐκ σῦ τῦ πατρὸς τῶν φώτων· κὴ σοὶ τ δόξαν, κὴ εὐχαριςίαν, κὴ πυροσκύνησιν ἀναπέμπομεν, τῷ Παρακλήλῳ, κὴ τῷ Υἱῷ, κὴ τῷ ἁγίῳ Πνεύμαλι, νυῦ κὴ ἀεὶ, κὴ εἰς τὺς αἰῶνας τ αἰώνων. Pop. Ἀμήν.

[a] Diac. Ἐν εἰρήνῃ πυροέλθωμεν.

[a] *Conſt. Apoſt. l.* viii. *c.* 6. in diſmiſſing the Catechumens, Πυοέλθετε οἱ Κατηχύμενοι ἐν εἰρήνῃ· *Depart ye Catechumens in peace.* Ib. *c.* 7. in diſmiſſing the Energumens, Πυοέλθετε οἱ Ἐνεργύμενοι· *Depart ye Energumens.* Ib. *c.* 8. in diſmiſſing the Competentes, Πυοέλθετε οἱ φωλιζόμενοι· *Depart ye Candidates for Baptiſm.* Note, In theſe two Lit. of *Chryſ.* and *Baſ.* this is put before the Bleſſing, moſt prepoſterouſly, notwithſtanding of the trifling Reaſon given for it in Note *Goar. p.* 154. And therefore I have placed it as it certainly has been at firſt, and as it is in the *Lit. Ja. Clem.* and *Mar.*

Καλέχελε ταύτας παραδόσεις ἀπίλυς, κὴ ἀπυσκόπυς ἑαυτὺς διαφυλάξαλε· τ κοινωνίας ἑαυτὺς μὴ ἀποῤῥήξητε. μὴ δὲ μολυσμὸν ἁμαρλίας, τ ἱερῶν τύτων κὴ πνευμαλικῶν ἑαυτὺς ἀποσερήσητε μυσηρίων. ὁ δὲ Θεὸς τ εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖς, κὴ ὁλόκληρον ὑμῶν τὸ σῶμα, κὴ ἡ ψυχὴ, κὴ τὸ πνεῦμα ἐν τῇ παρυσία Κυρίυ ἡμῶν Ἰησῦ Χριςῦ τηρηθείη· ᾧ ἡ δόξα, τιμὴ, κράτος, σὺν Παρακλήλῳ, [κὴ Υἱῷ] κὴ ἁγίῳ Πνεύμαλι, νυῦ, κὴ ἀεὶ, κὴ εἰς τὺς αἰῶνας τ αἰώνων. Ἀμήν.

The preſent Liturgy of St. *James*.

bleſs thy People. Preſerve thine Inheritance, that we may continually glorify thee, for ever, the our only living and true God; the holy and conſubſtantial Trinity, Father, Son, and Holy Ghoſt, now and ever, World without end. *The Exclamation*, For to thee, O Father, belongs, and is due from us all, Glory, Doxology, Honour, Adoration, and Thankſgiving, and to thy Son, and Holy Spirit, now and ever. Peop. Amen.

Deacon.

Let us ſing in the Peace of Chriſt. *And again*, Let us Depart in the Peace of Chriſt.

The ancient Liturgy of the Church of *Jeruſalem*.

and bleſs thy People. Preſerve thine Inheritance, that we may continually glorify thee, for ever, the only living and true God; for to thee, O Father, belongs [a] Glory," Honour, Adoration and Thankſgiving, and to thy Son, and holy Spirit, now and ever. Peop. Amen.

Deacon.

[b] Depart in Peace.

St. *Cyril* in Catech. Myſt. V.

* * * * * * * inacceſſible, — be favourable and hear me for thy Name's Sake, and bleſs thoſe who have bowed down their Necks unto Thee; grant them the Requeſts of their Hearts that are expedient for them, and ſuffer none of them to be rejected from thy Kingdom, but ſanctify them, keep, protect, and aſſiſt them, and deliver them from the Adverſary, and from every Enemy; guard their Houſes, and defend their coming in and their going out. For to Thee belongs Glory, Praiſe, Majeſty, Worſhip, and Adoration, and to thy Son Jeſus, thy Chriſt, our Lord, and God, and King, and to the holy Ghoſt, now and ever, World without end. Amen.

Deac. [a] Depart in Peace.

Hold faſt theſe Traditions uncorrupted, and keep yourſelves without Offence. Do not cut off yourſelves from Communion; neither deprive yourſelves of theſe holy and ſpiritual Myſteries by the Pollution of Sin. And the God of Peace ſanctify you intire, and may your whole *Man*, Body, Soul, and Spirit be preſerved unto the Coming of our Lord Jeſus Chriſt. To whom be Glory, Honour, and Power, with the Father, [and the Son] and the holy Ghoſt, now and ever, World without end. Amen.

The *Clementine* Liturgy.

Part of the Liturgies of St. *Mark*, St. *Chryſoſtom* and St. *Baſil*.

bly of thoſe who have pleaſed Thee; for through Thee, and with Thee to the Father, and to the moſt holy Spirit belongs all Praiſe, Honour, Power, Adoration, and Thankſgiving, now and ever, World without end.

Deac. Depart in Peace.

Lit. Chryſ. and *Baſ.* O Lord, who bleſſeſt them that bleſs Thee, and ſanctifieſt them that truſt in Thee; ſave thy People, and bleſs thine Inheritance. Preſerve the whole Body of thy Church; ſanctify thoſe who love the Beauty of thy Houſe, reward them with Glory by thy divine Power, and do not forſake us who hope in Thee. Give Peace to thy World, to thy Churches, to the Prieſts, to our Kings, to the Army, and to all thy People; for every good Donation, and every perfect Gift is from above, deſcending from Thee, the Father of Lights; and to Thee we return Glory, Thankſgiving, and Adoration, Father, Son, and holy Ghoſt, now and ever, World without end. Peop. Amen. [a] Deac. Let us depart in Peace.

The APPENDIX,

Containing the Prayers mentioned in the Preface, p. 2. and 3.

NUMB. I.

The Petitions of the Προσφώνησις ὑπὲρ τ πιςῶν, or Bidding-Prayer for the Faithful, as collected from that Part of the Liturgy of St. *James* which precedes the Anaphora.

Ἐν εἰρλύη τῦ Κυρίυ δεηθῶμλν.

Ὑπὲρ τ ἄνωθεν εἰρλύης, κ τ σωληρίας τ ψυχῶν ἡμῶν, τῦ Κυρίυ δεηθῶμλν.

Ὑπὲρ τ εἰρλύης τῦ σύμπαν τ κόσμυ, κ ἑνώσεως πασῶν τ ἁγίων τῦ θεῦ ἐκκλησιῶν, τῦ Κυρίυ δεηθῶμλν.

* *

Ὑπὲρ σωληρίας κ ἀνλιλήψεως πάντ τῦ φιλοχρίςυ λαῦ, τῦ Κυρίυ δεηθῶμλν.

* †

Ὑπὲρ ἀφέσεως τ ἁμαρλιῶν κ συγχωρήσεως τ πλημμελημάτων ἡμῶν, κ τῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνυ κ ἀνάγκης κ ἐπαναςάσεως ἐχθρῶν, τῦ Κυρίυ δεηθῶμλν.

Ὑπὲρ τ καρποφορούντων κ καλλιεργούντων ἐν ταῖς ἁγίαις τῦ θεῦ ἐκκλησίαις, [κ] μεμνημένων τ πενήτων· χηρῶν κ ὀρφανῶν, ξένων κ ἐπιδεομένων, κ τ ἐντελαμένων ἡμῖν ὥςε μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς, τῦ Κυρίυ δεηθῶμεν.

Ὑπὲρ τ ἐν γήρᾳ κ ἀδυναμίᾳ ὄντων· ἰσθύντων, καμνόντων, κ τ ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλυμένων, τ ταχὺ τῦ θεῦ ταχείας ἰάσεως κ σωληρίας αὐτῶν, τῦ Κυρίυ δεηθῶμλν.

LET us pray to the Lord in Peace.

Let us pray to the Lord for that Peace which is from above, and for the Salvation of our Souls.

Let us pray to the Lord for the Peace of the whole World; and for the Union of all the holy Churches of God.

* *

Let us pray to the Lord for all the People who love Chriſt, that he would ſave them and help them.

* †

Let us pray to the Lord for the Remiſſion of our Sins and the Forgiveneſs of our Tranſgreſſions; and that we may be delivered from all Affliction, Wrath, Danger, and Neceſſity, and from the Aſſaults of our Enemies.

Let us pray to the Lord for thoſe who bring forth Fruit and do good Works in the holy Churches of God, [and] who are mindful of the Poor; *for* the Widows and Orphans, Strangers and indigent Perſons, and *for* thoſe who deſire to be remembred in our Prayers.

Let us pray to the Lord for the Aged and Infirm; *and for* the Sick and Diſeaſed, and thoſe who are infeſted with unclean Spirits, that God would ſpeedily ſend them Health and Deliverance.

** Here ſhould come in the Petitions for the Clergy.

*† And here for the civil Powers.

Ὑπὲρ τ̃ ἐν παρθενίᾳ καὶ ἁγνείᾳ, καὶ ἀσκήσει, καὶ [τ̃] ἐν σεμνῷ γάμῳ διαγόντων [[καὶ τ̃ ἐν ἔρεσι, καὶ σπηλαίοις, καὶ ταῖς ὀπαῖς τ̃ γ̃ς ἀγωνιζομένων ὁσίων πατέρων καὶ ἀδελφῶν]] τ̃ Κυρίῳ δεηθ̃μεν.

Let us pray to the Lord for thoſe who are in Virginity and Chaſtity, for the Aſceticks, and for thoſe who live in honourable Marriage [[and for our holy Fathers and Brethren who ſuſtain a *great* Conflict in Mountains, and Dens, and Caves of the Earth.]]

Ὑπὲρ πλεόντων, ὁδοιπορούντων, ξενιτευόντων χριστιανῶν, καὶ τ̃ ἐν αἰχμαλωσίαις, καὶ ἐξορίαις, καὶ ἐν φυλακαῖς, καὶ πικραῖς δουλείαις ὄντων ἀδελφῶν ἡμῶν, εἰρηνικ̃ς ἐπανόδου αὐτῶν, τ̃ Κυρίῳ δεηθ̃μεν.

Let us pray to the Lord for *all* Chriſtians who travel by Sea, or by Land, or are in foreign Countries, and for our Brethren that are in Captivity, or Baniſhment, in Priſons, or in hard Slavery, that they may return in Peace.

Ὑπὲρ εὐκρασίας ἀέρων, ὄμβρων εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, καὶ ὑπὲρ τ̃ στεφάνου τ̃ ἐν αὐτ̃, τ̃ Κυρίῳ δεηθ̃μεν.

Let us pray to the Lord for temperate Weather, moderate Showers, pleaſant Dews, and Plenty of the Fruits of the Earth, and for the *whole* Circle of the Year.

Ὑπὲρ τ̃ παρόντων καὶ σωευχομένων ἡμ̃ν ἐν ταύτῃ τ̃ ἁγίᾳ ὥρᾳ, καὶ ἐν παντὶ καιρῷ πατέρων τε καὶ ἀδελφῶν ἡμῶν, πασ̃ς, καμάτου, καὶ προθυμίας αὐτῶν, τ̃ Κυρίῳ δεηθ̃μεν.

Let us pray to the Lord for our Fathers and Brethren who are preſent, and join in Prayer with us in this holy Hour, and at all Times, *that* their Diligence, Labour, and Alacrity *may be accepted of God.*

Ὑπὲρ πάσης ψυχ̃ς χριστιαν̃ς θλιβομένης καὶ καταπονουμένης, ἐλέους καὶ βοηθείας θε̃ ἐπιδεομένης, καὶ ἐπιστροφ̃ς τ̃ πεπλανημένων, ὑγιείας τ̃ ἀσθενούντων, ἀναῤῥύσεως τ̃ αἰχμαλώτων, [καὶ] ἀναπαύσεως τ̃ προκεκοιμημένων πατέρων τε καὶ ἀδελφῶν, τ̃ Κυρίῳ δεηθ̃μεν.

Let us pray to the Lord for every Chriſtian Soul under Affliction or Calamity, and who ſtand in need of the Mercy and Help of God: For the Converſion of thoſe that are in Error: For Health to the Sick: For Deliverance to the Captives: [and] for Reſt to our Fathers and Brethren who are gone before us.

Ὑπὲρ τ̃ εἰσακουσθ̃ναι καὶ εὐπρόσδεκτον γενέσθαι τὴν δέησιν ἡμῶν ἐνώπιον τ̃ θε̃, καὶ τ̃ καταπεμφθ̃ναι ἡμ̃ν πλούσια τὰ ἐλέη καὶ τοὺς οἰκτιρμοὺς αὐτ̃, τ̃ Κυρίῳ δεηθ̃μεν.

Let us pray to the Lord that our Supplications may be heard, and may be acceptable in the Sight of God; and that he would ſend down upon us his rich Mercies and Compaſſions.

NUMB. II.

The Bidding-Prayer which I have conjectured to be the ſecond of the two Prayers Μετὰ προσφωνήσεως mentioned in Can. 19. *Con. Laod.* as we have it in that Part of the Lit. of St. *James* which precedes the Anaphora. See it alſo as in Lit. *Chryſ.* and *Baſ. Goar. Euch.* p. 74. and p. 165.

—Τὴν ἡμέραν πᾶσαν, τελείαν, ἁγίαν, εἰρηνικὴν καὶ ἀναμάρτητον, οἱ πάντες; παρὰ τοῦ Κυρίου δεηθῶμεν αἰτησώμεθα.

Ἄγγελον εἰρήνης, πιστὸν ὁδηγὸν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν παρὰ τοῦ Κυρίου αἰτησώμεθα.

Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ τῶν πλημμελημάτων ἡμῶν παρὰ τοῦ Κυρίου αἰτησώμεθα.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν, καὶ εἰρήνην τῷ κόσμῳ, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ καὶ ὑγιείᾳ ἐκπλήρωσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν ἀνώδυνα, ἀνεπαίσχυντα, καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ καὶ φρικτοῦ βήματος τοῦ Χριστοῦ, αἰτησώμεθα.

—Ἑαυτοὺς καὶ ἀλλήλους—τῷ Θεῷ παραθώμεθα.

—Let us all beg of the Lord that we may paſs this whole Day perfect, holy, in Peace and without Sin.

Let us beg of the Lord the Angel of Peace, a faithful Guide, a Guardian of our Souls and Bodies.

Let us beg of the Lord the Pardon and Remiſſion of our Sins and Tranſgreſſions.

Let us beg of the Lord what Things are good and profitable to our Souls, and Peace to the World.

Let us beg of the Lord that we may accompliſh the remaining Time of our Life in Health and Peace.

Let us beg a Chriſtian End of our Life, without Sorrow or Shame; and a good Apology at the dreadful and terrible Tribunal of Chriſt.

Let us commend ourſelves and one another—to God.

The ſame Bidding-Prayer as it is in *Conſt. Apoſt.* l. viii. c. 37.

Αἰτησώμεθα παρὰ Κυρίου τὰ ἐλέη αὐτοῦ καὶ τοὺς οἰκτιρμούς.

Τὸν ὄρθρον τοῦτον, καὶ τὴν ἡμέραν εἰρηνικὴν καὶ ἀναμάρτητον, καὶ πᾶσαν τὸν χρόνον τῆς παρεπιδημίας ἡμῶν.

Τὸν Ἄγγελον τῆς εἰρήνης, [add, from c. 36. τὰ καλὰ καὶ τὰ συμφέροντα·] Χριστιανὰ τὰ τέλη· ἵλεον καὶ εὐμενῆ τὸν Θεόν.

Ἑαυτοὺς καὶ ἀλλήλους τῷ ζῶντι Θεῷ διὰ τοῦ μονογενοῦς αὐτοῦ παραθώμεθα.

Let us beg of the Lord his Mercies and Compaſſions.

Let us beg of the Lord that we may paſs this Morning and this Day, and all the Time of our ſojourning in Peace and without Sin.

Let us beg of the Lord the Angel of Peace; [add, from c. 36. what Things are good and profitable;] a Chriſtian End; *and that we may have* God propitious and benevolent *to us.*

Let us commend ourſelves, and one another to the living God, through his only begotten Son.

This, as it is the ſimpleſt, is therefore the ancienteſt Form, the former being plainly taken from it, or rather being the very ſame Form paraphraſed, and, I think, without receiving thereby any real Improvement; for the third Petition there anſwers to the firſt here, and the fifth there, to the laſt Part of the ſecond here; and the laſt Part of the ſixth there, to the laſt Part of the third here.

NUMB. III.

A Form of the Εὐχὴ ἀπὸ σιωπῆς, or *Silent Prayer*, as in the Liturgy of St. *James*, which is the ſame with that in St. *Baſil*'s, excepting the Variations marked at the Foot of the Page.

Κύριε ὁ Θεὸς *, ὁ κλίσας ἡμᾶς, καὶ ἀγαγὼν εἰς τὸν ζωὸν τοῦτον, ὁ ὑποδείξας ἡμῖν ὁδὸς εἰς σωτηρίαν, ὁ χαρισάμενός ἡμῖν ἐπουρανίων μυστηρίων ἀποκάλυψιν, [a] καὶ" θέμενος ἡμᾶς εἰς τὴν διακονίαν ταύτην ἐν τῇ δυνάμει τοῦ [b] παναγίου σου πνεύματος" ἐυδόκησον [c] δέσποτα" * γενέσθαι ἡμᾶς διακόνους τῆς καινῆς σου διαθήκης, λειτουργοὺς τῶ [d] ἀχράντων" σου μυστηρίων, [e] καὶ" πρόσδεξαι ἡμᾶς προσερχομένους τῷ ἁγίῳ σου θυσιαστηρίῳ, καὶ τὸ πλῆθος τῶν ἐλέους σου· ἵνα [f] ἄξιοι γενώμεθα" τοῦ προσφέρειν σοι [g] δῶρά τε καὶ θυσίας" [h] ὑπέρ τε ἑαυτῶν" καὶ τῶν τοῦ λαοῦ ἀγνοημάτων [i] καὶ δὸς ἡμῖν Κύριε, μετὰ φόβου καὶ συνειδήσεως καθαρᾶς προσκομίσαι σοι τὴν πνευματικὴν ταύτην καὶ ἀναίμακτον θυσίαν" ἣν προσδεξάμενος εἰς τὸ ἅγιον [k] καὶ ὑπερουράνιον" καὶ νοερόν σου θυσιαστήριον, εἰς ὀσμὴν εὐωδίας [l] πνευματικῆς" ἀντικαταπέμψον ἡμῖν τὴν χάριν τοῦ [m] παναγίου" σου πνεύματος. [n] ναὶ ὁ Θεὸς" ἐπίβλεψον ἐφ' ἡμᾶς *, καὶ ἔπιδε ἐπὶ τὴν [o] λογικὴν" λατρείαν ἡμῶν ταύτην, καὶ προσδέξαι αὐτὴν, ὡς προσεδέξω Ἅβελ τὰ δῶρα, Νῶε τὰς θυσίας * Μωσέως καὶ Ἀαρὼν τὰς ἱερωσύνας, Σαμουὴλ τὰς εἰρηνικὰς, [p] Δαυὶδ τὴν μετάνοιαν, Ζαχαρίου τὸ θυμίαμα" ὡς προσδέξω ἐκ [r] χειρὸς" τῶν * Ἀποστόλων [s] σου" τὴν ἀληθινὴν ταύτην λατρείαν, οὕτω [t] προσδέξαι" καὶ ἐκ τῶν χειρῶν ἡμῶν τῶν ἁμαρτωλῶν * τὰ [u] προκείμενα" δῶρα ταῦτα ἐν τῇ χρηστότητί σου ‡ [x] καὶ δὸς γενέσθαι τὴν προσφορὰν ἡμῶν εὐπρόσδεκτον, ἁγιασ-

O Lord * God, who haſt created us, and brought us into this Life; who haſt ſhewed us the Way of Salvation, haſt revealed to us thy heavenly Myſteries [a] and" placed us in this Miniſtry by the Power of thy [b] moſt" holy Spirit, be pleaſed, O Lord, that we may be Miniſters of thy new Covenant, *and* Diſpenſers of thy [d] unſpotted" Myſteries; [e] and" receive us, who are approaching thy holy Altar, according to the Multitude of thy Mercies: *grant* that we may be worthy to offer unto thee [g] Gifts and Sacrifices" [h] for our own *Sins*" and for the Sins of the People; [i] and grant us, O Lord, with all Fear and a pure Conſcience, to offer unto thee this ſpiritual and unbloody Sacrifice," *and do thou*, receiving it upon thy holy [k] and heavenly" and intellectual Altar, for a ſweet ſmelling [l] ſpiritual" Savour, ſend down the Grace of thy [m] moſt" holy Spirit upon us [n], even ſo, O God," look upon us * and look upon this our [o] reaſonable" Service, and receive it, as thou didſt receive the Gifts of *Abel*, the Sacrifices of *Noah*, * the prieſtly Miniſtrations of *Moſes* and *Aaron*, the Peace-offerings of *Samuel*, [p] the Repentance of *David*, the Incenſe of *Zacharias*," as thou didſt accept this true Worſhip from [r] the Hands of" thy * Apoſtles, ſo of thy Goodneſs ‡ accept theſe Offerings [u] lying before thee" from the Hands of us Sinners [x] and grant that our Offering may be acceptable, being ſanctified by the holy Ghoſt, for the

* Ἡμῶν, *our*. [a] Σὺ εἶ ὁ, *thou art he who*. [b] Πνεύματός σου τοῦ ἁγίου, *of thy* holy *Spirit*. [c] Δὴ Κύριε. [d] Τοῦ. [d] Ἁγίων, *holy*. [e] Deeſt. [f] Γενώμεθα ἄξιοι. [g] Τὴν λογικὴν ταύτην καὶ ἀναίμακτον θυσίαν, *this reaſonable and unbloody Sacrifice*. [h] Ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων, *for our own Sins*. [i] Deeſt. [k] Deeſt. [l] Deeſt. [m] Ἁγίου, *holy*. [n] Deeſt. * Ὁ Θεὸς, *O God*. [o] Deeſt. * Ἀβραὰμ τὰς ὁλοκαρπώσεις, *the whole Burnt-Offerings of* Abraham. [p] Deeſt. [r] Deeſt. * Ἁγίων σου, *thy* holy. [s] Deeſt. [t] Deeſt. * Πρόσδεξαι, *accept*. [u] Deeſt. ‡ Κύριε, *O Lord*. [x] Deeſt.

μένην ἐν πνεύματι ἁγίῳ εἰς ἐξίλασμα τῶν ἡμετέρων πλημμελημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, καὶ εἰς ἀνάπαυσιν τῶν προκεκοιμημένων ψυχῶν." ἵνα ᵞ καὶ ἡμεῖς οἱ ταπεινοὶ, καὶ ἁμαρτωλοὶ, καὶ ἀνάξιοι δοῦλοί σου" καταξιωθέντες ᶻ ἀδόλως" λειτουργεῖν * τῷ ἁγίῳ σου θυσιαστηρίῳ ᵃ ἀκωλύτως" τὸ μισθὸν τῶν πιστῶν καὶ φρονίμων οἰκονόμων, ᵝ καὶ εὕρωμεν χάριν καὶ ἔλεος," ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ τῆς ἀνταποδόσεώς σου τὸ δικαίας ᵞ καὶ ἀγαθῆς.

Propitiation of our Sins and the Sins of the People, and for Rest to the Souls of those who have gone before us" that ᵞ we thy humble, and sinful, and unworthy Servants" being vouchsafed to Minister ᶻ in Sincerity" at thy holy Altar *, ᵃ we may receive" the Reward of faithful and wise Stewards, ᵝ and may find Grace and Mercy," at that terrible Day of thy just ᵞ and good" Retribution.

ᵞ Deest. ᶻ Deest. * Ἀμέμπτως, *without blame.* ᵃ Εὕρωμεν, *we may find.* ᵝ Deest. ᵞ Deest.

Note, The *Laodicean* Canon appoints the Εὐχὴ διὰ σιωπῆς, or *Silent Prayer*, to be before the two Prayers διὰ προσφωνήσεως, without mentioning any other Prayer to be said by the Priest καθ' ἑαυτὸν, *by himself*, immediately before the Anaphora, as in the *Apost. Const.* on the other hand the *Ap. Const.* which mention this last Prayer, say nothing of the former; whence in calling this a Form of the Εὐχὴ διὰ σιωπῆς I have supposed it to be the same Prayer intended by both, though they differ in the Time appointed for using it: But if they were really different, and so both of them used, which is not improbable, then the first must be understood of a Space allowed for the People to put up to God in secret such Petitions as respected each one's particular Circumstances, and more immediate Concerns, (for even such private Prayers were thought more prevalent when put up in the publick Assembles, than when they were alone in their Closets; see *Dodwell's Furth. Prosp.* §. 13.) and if so, then it does not admit of any Form *: On this Supposition therefore this above Prayer cannot be called a Form of the Εὐχὴ διὰ σιωπῆς in the *Laod. Can.* but of the Priest's Prayer καθ' ἑαυτὸν in the *Apost. Const.*

* See *Bingham*, B. xv. c. 1. p. 569, 570.

NUMB. IV.

The Prayer intitled Εὐχὴ τῆς ἐνάρξεως in that Part of the Liturgy of St. *James* which precedes the Anaphora, and which I suppose to have been taken from the Priest's Prayer for the Competentes.

Εὐεργέτα βασιλεῦ τῶν αἰώνων καὶ κτίστα πάσης δημιουργὲ, πρόσδεξαι * [προσαγαγόντας σοι διὰ τοῦ Χριστοῦ σου τὴν ἐκκλησίαν σου] ἑκάστῳ ᵃ τὸ συμφέρον ἐκπλήρωσον· ἄγαγε πάντας εἰς ᵇ τελειότητα, καὶ ἀξίους * [ἡμᾶς] ἀπέργασαι τῆς χάριτός σου, ᶜ ἁγιασμοῦ σου, ᵈ ἐπισυν-

O thou beneficent King of Ages, the Maker of all Creatures; receive * [thy Church which is approaching to Thee through thy Christ], fulfil what is ᵃ profitable to every one of them; conduct them all to ᵇ Perfection; and make * [us] worthy of the Grace of thy ᶜ Sanctification, ᵈ ga-

* I suppose this to have been τοὺς δούλους σου τούτους τοὺς προσιόντας τῷ ἁγίῳ σου φωτίσματι, *these thy Servants who are approaching to thy holy Baptism*; or perhaps τ. δ. σ. τ. τ. προσιλθόντας τῇ ἁγίᾳ σου ἐκκλησίᾳ, *these thy Servants who came as Proselytes to thy holy Church*, as in *Orat. ad faciend. Catech. in Goar's Euch.* p. 346.

ᵃ In the Bidding-Prayer for the Catechumens, *Const. Apost. l.* viii. *c.* 6. ἵνα—δῷ αὐτοῖς τὰ αἰτήματα τῶν καρδιῶν αὐτῶν πρὸς τὸ συμφέρον, *that—he will give them those Desires of their Hearts that are profitable to them.*

ᵇ *Clem. Alex. Paed. l.* 1. *c.* 6. Ἀναγεννηθέντες γὰρ εὐθέως τὸ τέλειον ἀπειλήφαμεν, *being regenerated we immediately received Perfection.* Ib. Βαπτιζόμενοι—τετελειώμεθα, *being baptized—we are made perfect.* Ib. Καλεῖται δὲ πολλαχῶς τὸ ἔργον τοῦτο, χάρισμα, καὶ φώτισμα, καὶ τέλειον, καὶ λουτρόν; *this Work is called by many Names, Grace, Illumination, Perfection, and the Laver.* * l. Αὐτοὺς, *them.*

ᶜ Παρασκεύασον ἀξίους γενέσθαι τῆς πνευματικῆς σου δωρεᾶς, *prepare them that they may become worthy of thy spiritual Gift. Const. Apost. l.* viii. *c.* 8. in the Prayer for the Competentes. *Goar. Euch. p.* 346. Ὁδήγησον εἰς ἁγιασμὸν τοῦ Χριστοῦ σου, *conduct them to the Sanctification of thy Christ. Clem. Alex. p.* 113. Τελειοῦται δὲ τῷ λουτρῷ μόνῳ, καὶ τοῦ πνεύματος· τῇ καθόδῳ ἁγιάζεται, *he is perfected by the Laver alone, and sanctified by the Descent of the Spirit.*

ᵈ *Const. Apost.* in the Bidding-Prayer for the Competentes, Ὅπως ὁ Κύριος—συγκαταλέξῃ

ἀίων * [ἡμᾶς] ἐν τῇ ἁγίᾳ σου Ἐκκλησίᾳ, ἣν περιεποιήσω τῷ τιμίῳ αἵματι τοῦ μονογενοῦς σου υἱοῦ, Κυρίου καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας.

thering * [us] into thy holy Church, which thou haſt purchaſed by the precious Blood of thy only begotten Son our Lord and Saviour Jeſus Chriſt, with whom Thou art bleſſed and glorified, together with thy moſt holy, and good, and life-giving Spirit, now and ever, World without end.

συγκαλαλίξῃ αὐτὸς μετὰ τῶν σωζομένων ἐν τῇ ἁγίᾳ αὐτοῦ Ἐκκλησίᾳ, *that the Lord would—number them with thoſe that are ſaved in his holy Church.* And in the Prayer itſelf after what is ſet down above follows, καὶ τῆς μετὰ τῶν σωζομένων ἐπισυναγωγῆς, *of being gathered with thoſe that are ſaved.* * l. Αὐτὸς, *them.*

NUMB. V.

The Prayer intitled Εὐχὴ τοῦ ἱλασμοῦ, which we have in the End of the Liturgy of St. *James*, and has been the Prayer for the Penitents.

Κύριε Ἰησοῦ Χριστὲ, υἱὲ τοῦ Θεοῦ τοῦ ζῶντος, [a] ἀμνὲ καὶ ποιμὴν" ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, ὁ τὸ δάνειον τοῖς δυσὶ χρεωφειλέταις χαρισάμενος, καὶ τῇ ἁμαρτωλῷ τὴν ἄφεσιν τῶν ἁμαρτιῶν αὐτῆς δοὺς, ὁ τὴν ἴασιν τῷ παραλυτικῷ δωρησάμενος σὺν τῇ ἀφέσει τῶν ἁμαρτιῶν αὐτοῦ· ἄνες, ἄφες, συγχώρησον ὁ θεὸς τὰ πλημμελήματα [b] ἡμῶν" τὰ ἑκούσια, τὰ ἀκούσια· τὰ ἐν γνώσει, τὰ ἐν ἀγνοίᾳ· τὰ ἐν παραβάσει καὶ παρακοῇ γενόμενα [c] ἃ οἶδε τὸ πνεῦμά σου τὸ πανάγιον ὑπὲρ τοὺς δούλους σου" καὶ εἴτι [d] τῶν ἰδίων σου" ὡς ἄνθρωποι σάρκα φοροῦντες, καὶ τὸν κόσμον τοῦτον οἰκοῦντες, ἢ ἐκ τοῦ διαβόλου ἐπλανήθησαν, εἴτε ἐν λόγῳ, ἢ ἐν ἔργῳ, εἴτε ὑπὸ κατάραν ὑπέπεσαν, ἢ τῷ ἰδίῳ ἀναθέματι, [e] παρακαλῶ καὶ δέομαι" τὸν ἄφατόν σου φιλανθρωπίαν τῷ μὲν λόγῳ λυθῆναι, συγχωρηθῆναι δὲ αὐτοῖς τῷ ὅρκῳ καὶ τῷ ἰδίῳ ἀναθέματι

O Lord Jeſus Chriſt, the Son of the living God, [a] the Lamb and the Shepherd" who takeſt away the Sin of the World, who didſt graciouſly remit to the two Debtors what they owed thee, and to the Woman who was a Sinner didſt give the Pardon of her Sins, who with the Forgiveneſs of the Sins of the Paralytick didſt grant him alſo a Cure of his Diſeaſe; remit, pardon, and forgive, O God, the Sins which [b] [we] have committed willingly or unwillingly, with Knowledge or through Ignorance, by Tranſgreſſion and Diſobedience, [c] which thy moſt holy Spirit knows thy Servants to have been guilty of;" and wherein ſo ever, as Men clothed in Fleſh, and Inhabitants of this World, or by *the Fraud of* the Devil they have been led aſtray [d] from thy Commands" in Word or Deed, or if they have become obnoxious to any Curſe, or to any Imprecation upon themſelves, [e] I pray and beſeech" thee of thy ineffable Love to Man that they may be abſolved by thy Word, and re-

[a] l. Ποιμὴν καὶ ἀμνὲ, *the Shepherd and the Lamb*, as in *Goar. Euch.* [b] Deeſt *Goar. Euch.* [c] l. As in *Goar.* παρὰ τῶν δούλων σου τούτων, *theſe thy Servants*, in the Tranſlation theſe Words muſt come in at (a) inſtead of *we*, which is therefore put in Hooks. [d] Deeſt *Goar.* [e] I would rather incline to think this ſhould be in the Plural, παρακαλοῦμεν καὶ δεόμεθα, *we pray and beſeech.* See Note following.

χῇ τῳ σῳ ἀληθότητι. Ναὶ δέσποτα Κύριε εἰσάκουσον τῆς δεήσεως [f] μου ὑπὲρ τῶν δούλων σου, καὶ παρὰδε ὡς ἀμνησίκακος τὰ ἐπλαισμένα αὐτῶν ἅπαντα· [g] συγχώρησον αὐτοῖς πᾶν πλημμέλημα ἑκούσιόν τε καὶ ἀκούσιον·" ἀπάλλαξον αὐτοὺς τῆς αἰωνίου κολάσεως. σὺ γὰρ

leased from the Oath, and Imprecation upon themselves, according to thy great Goodneſs. Even ſo, O Lord, hear [f] my" Supplication for thy Servants, and as thou doſt not delight in the Remembrance of Evil, overlook all their Offence, [g] forgive all their Sins voluntary and involuntary" *and* deliver them from eternal Puniſhment. For

[f] This is in the Plural in *Goar*, ἡμῶν, *our*. [g] Deeſt *Goar*.

NUMB. VI.

Ὕμνος Ἑωθινὸς, M. S. Alex.	Προσευχὴ Ἑωθινὴ, Conſt. Apoſt.
Δόξα ἐν ὑψίστοις Θεῷ,	Δόξα ἐν ὑψίστοις Θεῷ,
Καὶ ἐπὶ γῆς εἰρήνη,	Καὶ ἐπὶ γῆς εἰρήνη,
Ἐν ἀνθρώποις εὐδοκία.	Ἐν ἀνθρώποις εὐδοκία.
Αἰνῶμέν σε,	Αἰνῶμέν σε, ὑμνῶμέν σι,
Εὐλογῶμέν σε,	Εὐλογῶμέν σε,
Προσκυνῶμέν σε,	Δοξολογῶμέν σε
Δοξολογῶμεν σε,	Προσκυνῶμεν σε, διὰ τὸ μεγάλην ἀρχιερέως σὲ τὸν ὅλα θεὸν, ἀγέννητον ὄντα, ἀπρόσιτον μόνον.
Εὐχαριστῶμέν σοι,	*
Διὰ τὴν μεγάλην σου δόξαν,	Διὰ τὴν μεγάλην σου δόξαν,
Κύριε βασιλεῦ	Κύριε βασιλεῦ
Ἐπουράνιε,	Ἐπουράνιε,
Θεὲ πατὴρ παντοκράτωρ·	Θεὲ πάτερ παντοκράτορ·
Κύριε υἱὲ μονογενὲς	*
Ἰησοῦ Χριστὲ,	*
Καὶ ἅγιον Πνεῦμα.	*
Κύριε ὁ Θεὸς,	Κύριε ὁ Θεὸς
Ὁ ἀμνὸς τοῦ θεοῦ	Ὁ παῖς τοῦ Χριστοῦ,
Ὁ υἱὸς τοῦ Πατρὸς,	Τοῦ ἀμώμου ἀμνοῦ,
Ὁ αἴρων τὰς ἁμαρτίας τοῦ κόσμου,	Ὃς αἴρει τὴν ἁμαρτίαν τοῦ κόσμου,
Ἐλέησον ἡμᾶς·	*
Ὁ αἴρων τὰς ἁμαρτίας τοῦ κόσμου	*
Πρόσδεξαι τὴν δέησιν ἡμῶν·	Πρόσδεξαι τὴν δέησιν ἡμῶν·
Ὁ καθήμενος ἐν δεξιᾷ τοῦ Πατρὸς,	Ὁ καθήμενος ἐπὶ τῶν χερουβίμ.
Ἐλέησον ἡμᾶς.	*
Ὅτι σὺ εἶ μόνος ἅγιος.	Ὅτι σὺ μόνος ἅγιος,
Σὺ εἶ μόνος Κύριος,	Σὺ μόνος Κύριος
Ἰησοῦς Χριστὸς,	Ἰησοῦς, Χριστὸς τοῦ θεοῦ πάσης γενητῆς φύσεως, τοῦ βασιλέως ἡμῶν·
Εἰς δόξαν Θεοῦ Πατρός. Ἀμήν.	Δι' οὗ σοι δόξα, τιμὴ, καὶ σέβας.

εἶ ὁ ἐντειλάμενος ἡμῖν λέγων, ὅτι, ὅσα ἂν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τοῖς οὐρανοῖς· ὅτι σὺ εἶ ὁ Θεὸς ἡμῶν, Θεὸς τοῦ ἐλεεῖν καὶ σώζειν καὶ ἀφιέναι ἁμαρτίας δυνάμενος, καὶ πρέπει σοι ἡ δόξα σὺν τῷ ἀνάρχῳ Πατρὶ καὶ τῷ ζωοποιῷ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

thou art he who haſt enjoin'd us, ſaying, whatſoever ye ſhall looſe on Earth ſhall be looſed in Heaven; thou art our God, a God who haſt Power to have mercy, to ſave, and to forgive Sins; and to Thee, with thy unoriginate Father, and life-giving Spirit, belongs Glory, now and ever, World without end. Amen.

NUMB. VI.

The Morning Hymn, M. S. Alex.

Glory be to God in the Higheſt,
And on Earth Peace,
Good-will toward Men.
We praiſe thee,
We bleſs thee,
We worſhip thee,
We glorify thee,
We give Thanks to thee,

For thy great Glory,
O Lord
Heavenly King,
God the Father Almighty:
O Lord the only begotten Son
Jeſus Chriſt,
And holy Ghoſt.
O Lord God,
Lamb of God,
Son of the Father,
Who takeſt away the Sins of the World,
Have mercy upon us;
Thou that takeſt away the Sins of the World,
Receive our Prayer;
Thou that ſitteſt at the right Hand of the Father,
Have mercy upon us.
For thou only art holy,
Thou only art the Lord,
Jeſus Chriſt
To the Glory of God the Father.

The Morning Prayer. Conſt. Apoſt.

Glory be to God in the Higheſt,
And on Earth Peace,
Good-will toward Men.
We praiſe thee, we ſing Hymns to thee,
We bleſs thee,
We glorify thee,
We worſhip thee by the great High-Prieſt; thee the true God, the one unbegotten, who alone art inacceſſible,
*
For thy great Glory,
O Lord
Heavenly King,
God the Father Almighty:
*
*
*
O Lord God
The Father of Chriſt
The immaculate Lamb
Who takeſt away the Sin of the World,
*
*

Receive our Prayer,
Thou that ſitteſt upon the Cherubim:
*
For thou only art holy,
Thou only art the Lord
Jeſus, the Chriſt of the God of all created Nature, and our King.
By whom to thee be Glory, Honour and Worſhip.

NUMB. VII.

I had, for my own Satisfaction, drawn out the Tranſlation of this ancient Liturgy by itſelf, adding to it ſuch Rubricks as appeared ſuitable, together with a few marginal Notes for illuſtrating ſome Particulars: And having ſhewn it to ſome worthy Friends, I was adviſed by them to inſert it in the End of this Appendix, that the *Engliſh* Reader may have an eaſier and clearer View of it. And if he do not labour under great Prejudices, I am convinced he cannot fail to ſee how much it is preferable to any of our modern Forms.

AN

OFFICE

FOR THE

Sacrifice of the HOLY EUCHARIST,

BEING THE

ANCIENT LITURGY

OF THE

Church of *Jeruſalem.*

TO WHICH

PROPER RUBRICKS are added for Direction,

AND

Some few NOTES at the Foot of the Page, *&c.*

The ORDER for celebrating the Sacrifice of the HOLY EUCHARIST.

NONE but the * Faithful are to be preſent at this Office. And if any of theſe ſhall fall into any Crime for which he ought to do Penance, the Prieſt, having Knowledge thereof, ſhall prohibit him from approaching the holy Altar, until he have performed the ſame.

Likewiſe if the Prieſt ſhall perceive any Enmity or Hatred betwixt any of them, he ſhall not ſuffer them to be Partakers of the holy Euchariſt, until he know them to be reconciled. And if one of the Parties ſo at Variance be content to forgive, from the Bottom of his Heart, all that the other hath treſpaſſed againſt him, and to make amends for all that he himſelf hath offended; and the other will not be perſuaded to a Reconciliation; the Prieſt in that Caſe ought to admit the Perſon thus willing to be reconciled, and not him that is obſtinate. Provided that the Prieſt ſo repelling any, as is ſpecified in this or the next precedent Paragraph, ſhall be obliged to give an Account of the ſame to the Biſhop, within fourteen Days after at the fartheſt.

The Altar ſhall ſtand at the Eaſt end of the Church or Chapel: And at the time of celebrating the holy Euchariſt ſhall have a fair white linen Cloth upon it.

Before the Service begin the † Deacon ſhall prepare ſo much Bread, Wine, and Water as he judgeth convenient; laying the Bread in the Paten, or in ſome decent Thing provided for that purpoſe; and putting the Wine into the Chalice, or into Flagons provided alſo for that Uſe; and the Water into ſome other proper Veſſel: And ſhall place them upon the Prothefis, and cover them with a fair white linen Cloth.

¶ At the Beginning of the Euchariſtick Service, the Prieſt ſtanding at the Altar, and the People with their Faces towards it: [The Deacon ſhall bring ‡ Water to the Prieſt, who ſhall waſh his Hands therein, ſaying,

I will waſh my Hands in Innocency, and ſo will I compaſs thine Altar, O Lord.

Then] The Deacon, being turned to the People, ſhall ſay with a loud Voice,

Let none of thoſe who ought not to join in this Service ſtay.

Let none have ought againſt any one.

Let none come in Hypocriſy.

* [Salute one another with the holy Kiſs.

And let the Clergy ſalute the Biſhop, or officiating Prieſt; and the Laity one another, the Men the Men, and the Women the Women.

Then the Prieſt being turned to the People ſhall ſay,

The Peace of God be with you all.

Anſw. And with thy Spirit.

Then the Deacon ſhall ſay,

Let us preſent our Offerings to the Lord with Reverence and godly Fear.

* Note, The Word Faithful is taken here in the primitive Senſe, in oppoſition not only to Hearers and Unbelievers, but alſo to Catechumens and Penitents, and to all Hereticks and Schiſmaticks.

† Note, If there be no Deacon, what is in this Office ordered to be performed by him muſt be done by the Prieſt himſelf.

‡ This as it is an ancient, ſo is a very innocent and ſignificant Ceremony: But where it cannot conveniently and decently be done, it may be omitted.

* Note, This is not to be uſed but in ſuch Churches or Chapels as are ſo ordered as that the Men and Women ſit ſeparate, as they ought to do. As to the Antiquity of it, there can be no queſtion, ſince we find it ſo frequently mentioned in the Scriptures themſelves.

Then † [ſhall the People kneel, and] ‡ " The " Prieſt ſhall begin the Offertory, turning himſelf to " the People, and ſaying one or more of theſe Sen- " tences following, as he thinketh moſt convenient " in his Diſcretion ‖.

" In Proceſs of Time it came to paſs, " that *Cain* brought of the Fruit of " the Ground an Offering unto the " Lord; and *Abel* he alſo brought of " the Firſtlings of his Flock, and of " the Fat thereof: And the Lord had " reſpect unto *Abel* and to his Offer- " ing, but unto *Cain* and to his Offer- " ing he had not reſpect. *Gen.* iv. 3, 4, 5.

" Speak unto the Children of *Iſrael*, " that they bring me an Offering: of " every Man that giveth it willingly " with his Heart, ye ſhall take my " Offering. *Ex.* xxv. 2.

" They ſhall not appear before the " Lord empty: Every Man ſhall give " as he is able, according to the Bleſſ- " ing of the Lord your God, which " he hath given you. *Deut.* xvi. 16.

" Give unto the Lord the Glory " due unto his Name: Bring an Of- " fering, and come into his Courts. " *Pſal.* xcvi. 8.

" If thou bring thy Gift to the Al- " tar, and there remembreſt that thy " Brother hath ought againſt thee: " Leave there thy Gift before the Al- " tar, and go thy way, firſt be re- " conciled to thy Brother, and then " come and offer thy Gift. *Matt.* v. " 23, 24.

" ¶ Lay not up for yourſelves " Treaſures upon Earth, where Moth " and Ruſt doth corrupt, and where " Thieves do break through and ſteal: " But lay up for yourſelves Treaſures " in Heaven, where neither Moth nor " Ruſt doth corrupt, and where Thieves " do not break through nor ſteal. " *Matt.* vi. 19, 20.

" He who ſoweth ſparingly, ſhall " reap ſparingly: And he who ſoweth " bountifully, ſhall reap bountifully. " Every Man as he purpoſes in his " Heart, ſo let him give, not grudg- " ingly, or of neceſſity: for God loveth " a chearful Giver. 2 *Cor.* ix. 6, 7.

" Jeſus ſat over againſt the Trea- " ſury, and beheld how the People " caſt Money into the Treaſury; and " many that were rich caſt in much: " And there came a certain poor Wi- " dow, and ſhe threw in two Mites, " which make a Farthing. And he " called unto him his Diſciples, and " ſaith unto them, Verily I ſay unto " you, that this poor Widow hath caſt " more in than all they who have caſt " into the Treaſury. *Mark* xii. 41, " 42, 43.

" ¶ Who goeth a Warfare at any " time at his own Charges? Who " planteth a Vineyard, and eateth not " of the Fruit thereof? Or who feed- " eth

† Note, That on all Lord's Days, and during all the Time between Eaſter and Pentecoſt, the Faithful are not to kneel, but to ſtand at Prayer, in memory of our Lord's Reſurrection: See *Tertul. de Coron.* c. 3. *Con. Nic.* 1. can. 20. and *Beverige*'s Notes upon it.

‡ Note, Theſe Sentences of the Offertory, which are not in *Lit. Ja.* or any other of the ancient Liturgies (and are therefore included within theſe " " Marks) but are taken chiefly from the Liturgy compoſed for the Uſe of the Church of *Scotland*, and printed at *Edinb.* An. 1637. are inſerted here as being very proper to ſtir up the People to offer willingly with a devout Heart.

‖ Note, In Lit. 1. *Edw.* VI. the Sentences for the Offertory are directed to be ſung by the Clerks.

" eth a Flock, and eateth not of the " Milk of the Flock? 1 *Cor.* ix. 7.

" If we have ſown unto you ſpiri- " tual Things, is it a great matter if " we ſhall reap your carnal Things? " 1 *Cor.* ix. 11.

" Do ye not know, that they who " miniſter about holy Things, live of " the Things of the Temple? And " they who wait at the Altar, are " Partakers with the Altar? Even ſo " hath the Lord ordained, that they " who preach the Goſpel, ſhould live " of the Goſpel. 1 *Cor.* ix. 13, 14.

" Let him that is taught in the " Word, communicate unto him that " teacheth in all good Things. Be not " deceived, God is not mocked; for " whatſoever a Man ſoweth, that ſhall " he alſo reap. *Gal.* vi. 6, 7.

" ¶ Charge them that are rich in " this World that they be not high- " minded, nor truſt in uncertain " Riches, but in the living God, who " giveth us richly all Things to enjoy: " That they do good, that they be " rich in good Works, ready to diſtri- " bute, willing to communicate, lay- " ing up in ſtore for themſelves a good " Foundation againſt the time to come, " that they may lay hold on eternal " Life. 1 *Tim.* vi. 17, 18, 19.

" God is not unrighteous, to forget " your Work and Labour of Love, which " ye have ſhewed toward his Name, " in that ye have miniſtred to the " Saints, and do miniſter. *Heb.* vi. 10.

" Whilſt theſe Sentences are reading" the Deacon, or (if there be no Deacon) any other fit Perſon appointed for that Purpoſe, ſhall receive the free-will Offerings of the People, in a decent Baſin provided for that purpoſe. And that no one may neglect to come to the holy Euchariſt, by reaſon of having but little to give, the Perſon who collects the Offerings ſhall cover the Baſin with a fair white linen Cloth, ſo that neither he himſelf, nor any other may ſee or know what any particular Perſon offers. And when all have offered, he ſhall reverently bring the ſaid Baſin with the Oblations therein, and deliver it to the Prieſt, who ſhall humbly preſent and place it upon the Altar, " ſaying, Bleſſed be thou, O " Lord God, for ever and ever. Thine, " O Lord, is the Greatneſs, and the " Power, and the Glory, and the Ma- " jeſty; for all that is in the Heaven " and in the Earth is thine: All things " come of Thee; and of thine own do " we give unto Thee."

Then ſhall the Deacon go to the Prothefis, and having mixed the Wine and Water, he ſhall bring the Bread and mixed Wine to the Prieſt, who ſhall reverently place them upon the Altar.

Then the Prieſt having firſt prayed ſecretly for a ſhort Space, ſhall turn to the People, and ſigning himſelf with the Sign * of the Croſs upon the Forehead, ſhall ſay,

†

† The Grace of our Lord Jeſus Chriſt, and the Love of God, and the

* They muſt be great Strangers to Antiquity who do not know that the Sign of the Croſs was uſed by the primitive Chriſtians from the apoſtolical Age downward, not only in the ſacred Myſteries of Religion, but even in the ordinary Occurrences of Life. See *Tertul. de Coron.* c. 3. *ad Uxor.* l. 2. c. 5. *de Reſur. Carn.* c. 8. S. *Cyprian. Ep.* 73. S. *Cyril. Catech.* 4. §. 10. *Catech.* 13. §. 18. S. *Baſil. de Sp. Sanct.* c. 27. *Chryſoſt. Hom.* 55. in *Matth. Lactan. de Mort. Perſec.* c. 10. &c. And no ſerious and judicious Chriſtian, who founds his Belief on rational Evidence, can diſregard, far leſs oppoſe the venerable Uſages univerſally received in the firſt and pureſt Ages immediately ſucceeding the Apoſtles, and which the Catholick Church could not then have been ſo agreed in, had they not been undoubtedly derived from apoſtolical Tradition.

† In *Lit. Ja.* it is The Love of the Father, the Grace of the Son, and the Communion of the Holy Ghoſt be with you all.

Communion of the Holy Ghoſt be with you all.

People.

And with thy Spirit.

Prieſt.

Lift up your Hearts.

Peop. We lift them up unto the Lord.

Pr. Let us give Thanks unto the Lord.

Peop. It is meet and right ſo to do.

Then the Prieſt ſhall turn to the Altar, and ſay,

It is very meet, right, and our bounden Duty to praiſe Thee, to bleſs Thee, to worſhip Thee, to glorify Thee, to give Thanks unto Thee, the Maker of all Creatures viſible and inviſible, the Treaſure of ‡ all" good Things; the Fountain of Life and Immortality; the God and Governor of the Univerſe: To whom the Heaven and the Heaven of Heavens ſing Praiſe, with all their Hoſts: The Sun and Moon, and the whole Choir of Stars: The Earth and Sea, and all Things that are in them: The Angels, Archangels, Thrones, Dominions, Principalities, Authorities, and tremendous Powers: The many-eyed Cherubim, and the Seraphim with ſix Wings, who with twain cover their Faces, and with twain their Feet, and with twain they fly, crying one to another with never-ceaſing Voices, and uninterrupted Shouts of Praiſe, and ſaying,

Here the People ſhall join with the Prieſt, and ſay,

Holy, Holy, Holy, Lord of * Sabaoth, Heaven and Earth are full of thy Glory.

Hoſanna in the Higheſt: Bleſſed be he that cometh in the Name of the Lord; Hoſanna in the Higheſt.

‡ In *Lit. Ja.* eternal. * *i. e.* Hoſts, or Armies.

Then the Prieſt ſhall ſay,

Holy art thou, O eternal King, and the Giver of all Holineſs: Holy is thine only-begotten Son, our Lord Jeſus Chriſt, by whom thou madeſt the Worlds: Holy alſo is thy holy Spirit, who ſearcheth all Things, even the Depths of Thee, O God. Holy art Thou, who ruleſt over all, almighty and good God, terrible, yet full of Compaſſion: But eſpecially indulgent to the Workmanſhip of thy own Hands; for thou didſt make Man, formed out of the Earth, after thy own Image, and graciouſly gaveſt him the Enjoyment of Paradiſe: And when he had loſt his Happineſs by tranſgreſſing thy Commandment, thou of thy Goodneſs didſt not deſpiſe nor abandon him; but didſt diſcipline him as a merciful Father, and train him up by the Pedagogy of the Law and the prophets: And laſt of all thou didſt ſend thine own only-begotten Son, our Lord Jeſus Chriſt, into the World, that by his Coming he might renew thy Image in us: Who deſcended from Heaven, and was incarnate by the Holy Ghoſt of the Virgin *Mary*, converſed with Mankind, and directed his whole Diſpenſation to our Salvation. And when the Hour was come, that he who had no Sin, was to ſuffer a voluntary and life-giving Death upon the Croſs for us Sinners, in the ſame Night that he was betrayed, or rather offered up himſelf for the Life and Salvation of the World, taking [a] Bread into his holy and immaculate Hands, looking up to Hea-

[a] Here the Prieſt is to take the Paten into his Hands.

ven and preſenting it to Thee his God and Father, he gave Thanks, ſanctified, and [b] brake it, and gave it to his Diſciples, ſaying Take, eat, [c] THIS IS MY BO+DY which is broken and given for you: For the Remiſſion of Sins.

[b] And here to break the Bread.

[c] And here to lay his Hands upon all the Bread.

In like manner after Supper he took the [d] Cup, and having * mixed it of Wine and Water he gave Thanks, ſanctified, and bleſſed it, and gave it to his Diſciples, ſaying, Drink ye all of this, THIS [e] IS MY BLO+OD of the New Teſtament, which is ſhed and given for you and for many, for the Remiſſion of Sins. Do this in Remembrance of me.

[d] Here he is to take the Chalice into his Hands.

[e] And here to lay his Hands upon every Veſſel in which there is any Wine to be conſecrated.

Wherefore in Commemoration of his life-giving Paſſion, ſalutary Croſs, Death, Burial, and Reſurrection from the Dead on the third Day, his Aſcenſion in into Heaven, and Sitting at the right Hand of Thee his God and Father, and ‡ looking for" his ſecond glorious and terrible Advent, when he ſhall come again with Glory to judge the Quick and the Dead, and ſhall render to every one according to his Works, we Sinners offer to Thee, O Lord, this tremendous and unbloody Sacrifice: Beſeeching Thee, that thou wouldſt not deal with us after our Sins, nor reward us after our Iniquities; but according to thy Clemency and ineffable Love to Mankind overlooking and blotting out the Hand-writing that is againſt us thy Servants, wouldſt grant us thy heavenly and eternal good Things; for thy People and thine Inheritance make their Supplications unto Thee: Have Mercy upon us, O Lord God, Almighty Father, have Mercy upon us according to thy great Mercy, and ſend down thy holy Spirit upon us, and upon theſe Gifts which are here ſet before Thee, that by his Deſcent upon them, he may make this [a] Bread the holy BO+DY of thy Chriſt, and this [b] Cup the precious BLO+OD of thy Chriſt; that they may be to all who partake of them, for the Sanctification of Soul and Body, for bringing forth the Fruit of good Works, for Remiſſion of Sins, and for Life everlaſting.

[a] Here the Prieſt ſhall lay his Hands upon all the Bread

[b] And here upon the Chalice, and every Veſſel in which there is any wine.

We offer to Thee, O Lord, for thy holy Catholick and Apoſtolick Church throughout the whole World; do thou now alſo plentifully furniſh her with the rich Gifts of thy holy Spirit.

Remember, O Lord, the holy Biſhops in the ſame, [eſpecially thy Servant *N.* our Biſhop] * endow them with Wiſdom, and fill them with the holy Ghoſt" † that they may" rightly divide the Word of thy Truth.

* The Teſtimonies of the Mixture of Water and Wine in the Euchariſt are ſo many, and ſo early, as plainly prove it to be an apoſtolical Practice and Tradition, and conſequently derived from Chriſt himſelf. See *Juſt. M. Apol.* 1. p. 125, 128, 131. *Iren.* l. iv. c. 57. l. v. c. 2. *Clem. Alex. Pæd.* l. ii. c. 2. *Cyprian.* Ep. 63. *Con. Carth.* 3. can. 24. *Con. Aurel.* 4. can. 4. *Lit. Clem. Mar. Baſ.* &c.

‡ This is added from *Lit. Mar.*

* This is added from *Lit. Clem.*

† In *Lit. Ja.* who.

* Remember,

* Remember, O Lord, according to the Multitude of thy Mercies and Compaſſions, me thy unworthy and unprofitable Servant, and all the Preſbyters and Deacons who compaſs thy holy Altar, grant to thoſe an unblameable Preſbyterate, and preſerve theſe unſpotted in their Miniſtry, and purchaſe for them good Degrees.

† Remember, O Lord, all Kings and Princes whom thou haſt appointed to reign upon Earth, and eſpecially thy Servant our King, and all in Authority; eſtabliſh their Kingdoms in Peace, and incline their Hearts to be favourable to thy Church, that in their Tranquillity we may lead a quiet and peaceable Life in all Godlineſs and Honeſty.

Remember, O Lord, this City [or, this Dioceſe], and every City and Country, with all the Faithful that dwell in them; preſerve them in Peace and Safety.

Remember, O Lord, our Chriſtian Brethren that travel by Sea or by Land, or are in foreign Countries; that are in Chains or Impriſonment; that are in Captivity or Baniſhment ‡ or in hard Slavery.

Remember, O Lord, thoſe that are ſick or diſeaſed, [eſpecially—] and ſuch as are infeſted with unclean Spirits; and make haſte to heal and deliver them.

Remember, O Lord, every Chriſtian Soul under Affliction, or Calamity, and who ſtand in need of thy divine Mercy and Help.

Remember alſo the Converſion of thoſe that are in Error.

* [Remember, O Lord, the Catechumens, and perfect them in the Faith.]

* [Remember, O Lord, our Brethren who are in the State of Penance, accept their Repentance, and forgive both them and us whatever Offences we have committed againſt Thee.]

Remember, O Lord, thoſe who † miniſter to us for thy holy Name's Sake.

Remember all, O Lord, for good: Have Mercy upon all, O Lord; be reconciled to us all: Settle the Flocks of thy People in Peace: Remove all Scandals: Make Wars to ceaſe: Put a ſtop to the Violence of Hereſies: ‡ Heal the Schiſms of the Churches:" And grant us thy Peace and Love, O God, our Saviour, and the Hope of all the Ends of the Earth.

Remember, O Lord, *to grant us* temperate Weather, moderate Showers, pleaſant Dews, and Plenty of the Fruits of the Earth; and *to bleſs* the whole Circle of the Year with thy Goodneſs: For the Eyes of all hope in Thee, and thou giveſt them Food in due Seaſon; thou openeſt thy Hand and filleſt every living Creature with thy gracious Bounty.

* This Petition which in *Lit. Ja.* comes in afterwards, is inſerted in this Place, that the Prayers for the Clergy may all come together as in *Lit. Clem.*

† The Petition, which is wanting in *Lit. Ja.* is here ſupplied from the other Liturgies.

‡ In *Lit. Ja.* is added here, in the Mines, under Torture.

* Theſe two Petitions are added from *Lit. Clem.* and are only to be ſaid when there are any Catechumens, or Penitents.

† In *Lit. Ja.* is added here, Labour and.

‡ This is added from *Lit. Baſ.*

Remember,

Remember, O Lord, all who bring forth Fruit and do good Works in thy holy Churches, and who are mindful of the Poor: The Widows, Orphans, Strangers, and indigent Perſons; and all who deſire to be remembered in our Prayers.

Vouchſafe alſo, O Lord, to remember thoſe who have this Day offered theſe Oblations at thy holy Altar, and for whom, * or for what Ends" every one has offered, or has in his Thoughts, [and thoſe whoſe Names we have lately read before Thee.]

† *And grant* that we may *all* find Mercy and Favour, with all thy Saints, who from the Beginning of the World have pleaſed Thee in their ſeveral Generations, Patriarchs, Prophets, Apoſtles, Martyrs, and every juſt Spirit made perfect in the Faith of thy Chriſt, [particularly *N.* whom we this Day commemorate.]

‡ Here the Prieſt ſhall pauſe a while, he and the People ſecretly recommending thoſe departed whom each thinks proper.

And then the Prieſt ſhall go on as follows,

Remember, O Lord, the God of Spirits and of all Fleſh, thoſe whom we have remembred, and thoſe alſo whom we have not remembred from righteous *Abel* even unto this Day: Do thou give them || Reſt in the Region of the Living, in the Boſoms of our holy Fathers *Abraham*, *Iſaac*, and *Jacob*, whence Sorrow, Grief, and Lamentation are baniſhed away, where the Light of thy Countenance viſits, and ſhines continually; † And vouchſafe to bring them to thy heavenly Kingdom." And diſpoſe the End of our Lives, O Lord, in Peace, that they may be Chriſtian, well pleaſing to Thee, and free from Sin; gathering us with thine Elect: Through thy only begotten Son, our Lord, and God, and Saviour Jeſus Chriſt, for he alone appeared without Sin upon the Earth; through whom, and with whom, Thou art bleſſed and glorified, together with thy Holy Spirit, now and ever, World without end.

And all the People ſhall ſay with a loud Voice.

Amen.

Then ſhall the Prieſt turn to the People, and ſay,

Peace be with you all.

* This is added from *Lit. Baſ.*

† Here the Petition which is inſerted above p. 118. col. 2. with this * Mark comes in, in *Lit. Ja.*

‡ Of old the Deacon read the Names contained in the Diptychs; inſtead of which this Rubrick is inſerted.

|| Prayers for the Dead, eſpecially at the holy Altar, is ſo very early a Practice of the primitive Church, that undoubtedly it muſt have been derived from apoſtolical Tradition. See *Tertul. de Coron.* c. 3. *de Monog.* c. 10. *de Exhort. Caſt.* c. 11. *Cypr. Ep.* 1, 12, 39. *Orig.* l. 9. in *Rom.* xii. *Arnob.* l. 4. p. 152. *Cyril. Myſt. Catech.* 5. §. 6. &c. and all the ancient Liturgies. It is founded on that plain Scripture-Doctrine of an intermediate State betwixt Death and the Reſurrection; and that the Righteous are not to receive their Crown of Reward (2 *Tim.* iv. 8.) nor to enter into the Joy of their Lord in the Kingdom of Heaven, till the Reſurrection and Judgment (*Matth.* xxv. 19, 20–31–34.) And that though they are to be judged according to their Works, yet there is Mercy to be found of the Lord in that Day, (2 *Tim.* i. 18.) elſe if God ſhould enter into ſtrict Judgment with his Servants, no Man could be juſtified in his Sight. This Prayer here is not to be ſo underſtood as if none of thoſe here commemorated were as yet in Reſt in the Region of the Living; but as an Acknowledgment that their preſent Happineſs is the free Gift of God, not due to their Nature or their Merit; to congratulate the ſame; and to wiſh the Increaſe of it; and the final Conſummation of their Bliſs at the laſt Day.

† Theſe Words, which it is probable have been caſually omitted in *Lit. Ja.* are here added from *Lit. Mar.*

Anſw.

Anſw. And with thy Spirit.

Then ſhall the Deacon ſay,

Let us again and again pray to the Lord.

Let us pray for the Gifts which are offered to the Lord God; that the Lord our God, receiving them upon his heavenly Altar for a ſweet-ſmelling Savour, would ſend down upon us the divine Grace, and the Gift of his holy Spirit.

Anſw. Lord have Mercy *.

Deac. Let us pray for the Tranquillity of the whole World: And for the Peace of the holy Churches of God.

Anſw. Lord have Mercy.

† Deac. Let us pray for the whole Epiſcopate, for all the Preſbyters and Deacons in Chriſt, and for the whole Body of the Church; that the Lord would keep and preſerve them all.

Anſw. Lord have Mercy.

† Deac. Let us pray for Kings and all in Authority; that our Affairs may be in Peace.

Anſw. Lord have Mercy.

Deac. Let us pray for thoſe who have this Day offered theſe Gifts, and for whom, ‡ or for what Ends" every one has offered, or has in his Thoughts, and for all the People that ſtand about the Altar; for the Remiſſion of our Sins, and the Propitiation of our Souls.

Anſw. Lord have Mercy.

Deac. Let us pray for every Soul that is in Affliction or Calamity, and ſtands in need of the Mercy and Help of God: For the Converſion of thoſe that are in Error: For Health to the Sick: For Deliverance to the Captives: And for * Reſt to our Fathers and Brethren who have gone before us.

Anſw. Lord have Mercy.

Deac. Let us all earneſtly ſay, Lord have Mercy.

Anſw. Lord have Mercy.

Then ſhall the Prieſt ſay,

Vouchſafe us, O Lord, thou Lover of Men, with Freedom, without Condemnation, and with a pure Conſcience, to call upon Thee, the holy God who art in the Heavens, as our Father, and ſay,

Here the People ſhall join with the Prieſt.

Our Father who art in Heaven, hallowed be thy Name. Thy Kingdom come. Thy Will be done on Earth, as it is in Heaven. Give us this Day our daily Bread. And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into Temptation: But deliver us from evil. Amen.

Then ſhall the Prieſt turn to the People, and ſay,

Peace be with you all.

Anſw. And with thy Spirit.

Deacon.

Let us bow down our Heads unto the Lord.

Anſw. To Thee, O Lord.

Then the Prieſt turning to the Altar, ſhall ſay,

We thy Servants, O Lord, bow down our Necks to Thee, before thy

* Note, The Deacon is to pauſe a little after every Reſponſe, to allow the People time for ſhort Ejaculations,

† Theſe two Petitions are added from *Lit. Clem.*

‡ This is added from *Lit. Baſ.* as above, p. 119. l. 2.

* *Rev.* vi. 9, 10, 11. *Iſa.* xxvi. 20. *Clem. Rom. Ep.* 1. c. 50. 4 *Eſdr.* iv. 35, 36. *Heb.* iv. *Barnab. Ep.* c. 15. *Iren.* l. v. c. 30. p. 450. col. 2. and c. 33. p. 454. col. 1. 2 *Theſſ.* i. 7.

holy

holy Altar, in Expectation of thy rich Mercies: Send down upon us, O Lord, thine abundant Grace and Benediction; and ſanctify our Souls and Bodies, that we may be made worthy to be Communicants and Partakers of thy holy Myſteries, for the Remiſſion of our Sins, and for Life everlaſting: For to Thee, our God, belongs Adoration and Glory, and to thy only begotten Son, and Holy Spirit, now and for ever. Amen.

Then the Prieſt turning to the People, ſhall ſay,

Grace be with you all.

Anſw. And with thy Spirit.

Deacon.

Let us attend in the Fear of God.

Prieſt.

Holy Things for holy Perſons.

People.

There is one holy, one Lord Jeſus Chriſt, to the Glory of God the Father, to whom be Glory for ever.

Then ſhall the Prieſt receive the Euchariſt in both Kinds himſelf: And then proceed to deliver the ſame in like manner to other Prieſts and Deacons, if any be preſent, in order, into their Hands.

And when he receiveth, or delivereth the Sacrament of the Body, he ſhall ſay,

* The Body of Chriſt.

And the Perſon receiving ſhall ſay,

Amen.

And when he receiveth, or delivereth the Cup, he ſhall ſay,

* The Blood of Chriſt.

And the Perſon receiving ſhall ſay,

Amen.

After all the Clergy have communicated, the officiating Prieſt, or according to his Direction, any, or all of the Prieſts, or Deacons there preſent, ſhall adminiſter the Euchariſt in both Kinds to the People, in order, into their Hands, according to the Form above preſcribed.

* See *Cyril. Myſt. Catech.* v. §. 18, 19. comp. with *Lit. Clem.*

Whilſt the Faithful are communicating, *Pſalm* xxxiv. and cxlv. may be ſung.

When all have communicated, what remaineth of the conſecrated Elements ſhall be reverently placed upon the Altar, and covered with a fair linen Cloth.

Then the Deacon, being turned to the People, ſhall ſay,

Let us give Thanks to God that he hath vouchſafed to make us Partakers of the Body and Blood of Chriſt, for Remiſſion of Sins, and for Life everlaſting. And let us pray to him that he would keep us unblameable, as he is good and a Lover of Men.

Then the Prieſt, ſtanding before the Altar, ſhall ſay,

O God, who of thy great and inexpreſſible Love to Man, doſt condeſcend to the Weakneſs of thy Servants; We give Thanks to Thee, that thou haſt vouchſafed to make us Partakers of this heavenly Table: Let not the receiving of thy unſpotted Myſteries be to the Condemnation of us Sinners; but keep us, good God, in the Sanctification of thy holy Spirit; that being made holy, we may obtain a Part and Inheritance with all thy Saints, who have pleaſed Thee from the Beginning of the World; through the Mercies of thy only begotten Son, our Lord, and God, and Saviour Jeſus Chriſt, with whom, and thy holy Spirit, Thou art bleſſed, now and for ever, World without end. Amen.

Then the Deacon, being turned to the People, ſhall ſay,

Let us bow down our Heads to the Lord.

Then the Prieſt ſhall ſay the following Benediction, the People bowing their Heads.

O God, great and wonderful, look upon thy Servants, who bow down

 their

their Necks unto Thee: Stretch forth thy powerful Hand, full of Bleſſings, and bleſs thy People. Preſerve thine Inheritance, that we may continually glorify Thee, for ever, the only living and true God: For to Thee, O Father, belongs Glory, Honour, Adoration, and Thankſgiving; and to thy Son; and holy Spirit, now and ever.

And all the People ſhall anſwer,

Amen.

Then, after a Pauſe, the Deacon ſhall ſay to the People,

Depart in Peace.

The holy Euchariſt ſhall be celebrated on every Sunday, and on every other Feſtival at leaſt for which a proper Epiſtle and Goſpel are appointed: And every Prieſt ſhall then either adminiſter or receive the ſame, except he be hindred by ſome urgent and reaſonable Cauſe; or cannot get two Perſons to communicate with him: For there ſhall be no Celebration of the Euchariſt, except two Perſons at leaſt communicate with the Prieſt.

And to the end that all the Faithful may conſtantly frequent it, every Prieſt ſhall diligently inform the People of the Nature and Importance of this holy Myſtery; and inculcate upon them the great Advantage and Neceſſity of frequent Communion. He ſhall alſo exhort them not to neglect coming often to God's Altar, becauſe they have but little to give at the Offertory; for he ſhall inſtruct them, that provided they frequent the Chriſtian Sacrifice, their Offering will be accepted by God, though it be never ſo little, if it be given according to their Abilities, with a chearful and devout Heart.

The Prieſt ſhall always conſecrate more than is neceſſary for the Communicants; and he ſhall carefully reſerve ſo much of the conſecrated Elements as ſhall ſerve for the Uſe of the Sick, or other Perſons who for any urgent Cauſe cannot come to the publick Service.

And if, after that, any of the conſecrated Elements remain, the officiating Prieſt, with other Prieſts and Deacons, if any be preſent, and with ſuch other of the Communicants as he ſhall call unto him, ſhall reverently receive them. Always obſerving that ſome of the conſecrated Elements be conſtantly reſerved in the Veſtry, or ſome other convenient Place in the Church, under a ſafe Lock, in caſe of any ſudden Emergency, wherein they may be wanted. But he ſhall take Care that they never be too long kept, but renewed from Time to Time.

The Money given at the Offertory, being the free-will Offerings of the People to God, and ſolemnly devoted to him; the Prieſt ſhall take ſo much out of it as will defray the Charge of the Bread and Wine: And the remainder he ſhall keep, or part of it, or diſpoſe of it, or part of it, to pious or charitable Uſes, according to the Direction of the Biſhop.

FINIS.